5.26.'03.

From the Library of

Professor William Henry Green

Bequeathed by him to

the Library of

Princeton Theological Seminary

SCC
2262
v. 7

W. Henry Green

Philadelphia

March 1854

TRACTS

OF THE

AMERICAN TRACT SOCIETY.

General Series.

VOL. VII.

PRINTED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK.

CONTENTS.

VOL. VII.

No.		Pages.
223.	The Sanctuary. An Appeal for Public Worship. By Rev. Daniel A. Clark,	12
224.	The Constraining Love of Christ. By Rev. Gerhard Tersteegen,	24
225.	Do you want a Friend?	4
226.	Female Influence and Obligations. By Rev. Nathan S. S. Beman, D. D,	16
227.	Christ is All,	16
228.	Moral Dignity of the Missionary Enterprise. By Rev. Francis Wayland, D. D.,	24
229.	Self-Communion. By Rev. Andrew Fuller,	12
230.	The Domestic Altar. By Rev. Edward Bickersteth,	16
231.	The Bible in Schools. By Dr. Benjamin Rush,	8
232.	Do I Grow in Grace. By Rev. Philip Doddridge, D. D.,	8
233.	Appeal to Youth. By Rev. Austin Dickinson,	8
234.	The Advantages of Prayer,	16
235.	The Honest Waterman, or the History of Thomas Mann,	20
236.	Let me Alone,	4
237.	Spiritual Religion,	16
238.	Disappointed Hope,	8
239.	Alarm to Distillers. By Rev. Baxter Dickinson, D. D.,	8
240.	Putnam and the Wolf, or the Monster Destroyed. By Rev. John Marsh,	24
241.	On the Hope of Future Repentance. From a father to his son,	4
242.	Argument against the Manufacture of Ardent Spirits. By Rev. Edward Hitchcock, D. D.,	28
243.	A Voice from Heaven,	4
244.	Address to Young Men on Temperance. By Rt. Rev. C. P. McIlvaine, D. D.,	24

No.		Pages.
245.	Children of the Forest, ...	20
246.	Joseph Archer, the Converted Sailor, ...	12
247.	Who Slew all These? An authentic Narrative, . .	4
248.	Zuingle, the Swiss Reformer, ...	36
249.	The Effects of Intemperance. By Thomas Sewell, M. D.,	24
250.	The Scape-goat, ...	8
251.	The Conversion of Peter Bayssiere from the Romish Church to the Protestant Faith. In a letter to his children, . .	32
252.	Necessity of Repentance, ...	4
253.	An Appeal to the Patriot. By Wm. C. Brownlee, D. D.,	32
254.	The Mountain Miller. An authentic Narrative. By Rev. William A. Hallock, ...	24

No. 223.

THE SANCTUARY;

OR

AN APPEAL FOR PUBLIC WORSHIP.

BY REV. DANIEL A. CLARK.

The prosperity of the sanctuary is identified with the blessedness of any community. It has been, in all dispensations, the rallying point of the people of the saints of the most high God. I would do without a roof to cover my head, and have my lodging in the clefts of the rocks; but I must go to the house of the Lord, and fix my dying grasp upon the horns of his altar. Let me say *why*.

1. It is the place *where God's honor dwells*. When Israel would have the help and the guidance of Jehovah, they must apply at the temple, the place where God appointed to respond to their prayers. There he had his dwelling, and there was seen his glory in his holy place. Now, though in the Gospel dispensation there is less of the *visible* and the *tangible* in religion than in the times of Israel, yet is there none the less of the *reality*. We have as firm an assurance as had the ancient church, that God is present with his people, and fills the sanctuary with his glory; and we may as surely expect help from him, if we apply at the place where his honor dwells. And where is there a deposite of that glory, rather than where his Gospel is proclaimed, and his ordinances administered, and an everlasting covenant entered into with his people? There we may calculate to meet with God. And the people who cut themselves off from that holy place, can expect no help in their straits and distresses. Had some tribe of Israel refused to

have any connection with the tabernacle and the temple, that tribe must have been without light or guidance from heaven. The history of the ten tribes is in proof. Refusing to repair to the place where God had appointed to meet them, he met them *nowhere;* would not respond to their cries, or guide them in the day of trouble. They wandered in darkness, as the blind grope at noonday.

And wherein is the case altered now? The people who forsake the sanctuary, or leave others to sustain and enjoy its worship, are without God and without hope in the world; and their conduct will soon tell on their character and their condition. There will some plague await them, that will be entailed on their children, and reveal their folly at an hour too late perhaps for them to become wise. When the captives hanged their harps upon the willows in Babylon, they remembered the sanctuary; how things prospered with them when "the tribes went up, the tribes of the Lord, to the testimony of Israel." But they had neglected the institutions of heaven too long, and the decree had gone out, that most of that generation should die in their bondage. The enemy had been advertised of their mistake, and tauntingly said, "Sing us one of the songs of Zion." And their desponding reply, "How shall we sing the Lord's song in a strange land?" portrays the misery of that people *in Gospel times,* that go not for help to the sanctuary. They must waste away in their miseries, till they shall know, and their children after them, how terribly God can avenge himself on his enemies.

2. The house of God is the place of *united and fervent prayer.* We hazard nothing in saying, that all who pray meet there. Such cannot voluntarily and habitually absent themselves from the place where God has appointed to meet them, and hold communion with them. And they come there to pray, and to unite their prayers; and the promise of God is, that whatever they shall ask according to his word, it shall be done for them.

The infidel only will doubt whether prayer has efficacy.

God's promise to hear, and the believer's assurance that God "has heard him in the time accepted, and in the day of salvation has succored him," begets confidence in the use of prayer. And its increased efficacy when *united* and *fervent*, and the assurance that it may have *unity* and *fervency* in the sanctuary, point out that place as the source of their help in the hour of danger and of suffering.

Any privilege but the immediate smiles of God, I would dispense with, sooner than have no share in the prayers of God's people offered in the holy place. I would be without the means of self-defence, without the protection of law, and without a shelter for my head at night; but should not dare to cut myself off from an interest in the prayers of the sanctuary. Let no shower or dew fall on my field, or breezes fan my habitation, or genial sun warm me; but let me not be excluded from the health-bearing influence of the house of prayer. Others can resort to their farms, and their merchandise, and their journeys, and their book-keeping, on the Lord's day, and let the prayers of the sanctuary go. But if there does not come a blight over all their budding hopes, and they do not find that moth and rust corrupt their treasures, then we have mistaken the ways of God. We shall watch to see what destiny overtakes their property and their children, after the lapse of a few years. If facts may testify, the interests of the present life, as well as the life to come, depend on the identity we establish between them and the supplications of the house of prayer. The prompt and faithful supporter, and constant attendant upon the sanctuary, may calculate to prosper. "Those that honor me, I will honor." The less frequent attendance, and the less prompt and generous support, may be associated with a kind of paralyzed and stationary prosperity. "To the froward thou wilt show thyself froward." The entire neglect will be the harbinger of darkness and decay. "They that despise me shall be lightly esteemed." Neither property, nor character, nor posterity are secure, where there is wanting the guardianship of prayer. Not the pointed

rod which turns away the lightning, answers a purpose more kind in the natural, than prayer in the moral world.

3. The house of God is *the radiant point of sanctifying truth.* It was the prayer of the Lord Jesus for the destined heirs of salvation, "Sanctify them through thy truth." And God has revealed it as his purpose, "by the foolishness of preaching, to save them that believe." Hence, from the lips of the living preacher go out those doctrines that operate to purify the hearts of men. And who dare hope that society can prosper, where no hearts are sanctified? "Ye are the salt of the earth." A whole unregenerate family constitutes a very dark house, where insubordination kindles many a fire; and a town, or county, or state, where there were none regenerate, would be an unmanageable community. Society owes more than it will acknowledge to the influence of piety. It lays upon men a restraint, even where the number of the pious is small, that is productive of more peace, and order, and prosperity, than all other means combined. Survey those lands where no purifying religion operates to mould the manners, and fix the principles, and restrain the passions of ungodly men. They are desolate. The passions excited, with no influence present to restrain or tame them, spread a destruction wide and wasteful as human power can generate.

After this survey, if you do not feel glad that your lot is cast in a Gospel land, then will we abandon the argument, and help you to lay the temple prostrate. At one glance you will see a religion that eats up its population like a pestilence. At another, you will see prevailing falsehood, and fraud, and theft, till no man sees another in whom he places confidence. Domestic happiness and conjugal fidelity, and parental and filial regard, are things for which their language has not a name. And everywhere, where the Gospel is not, there prevails a government that rules with a sceptre of iron. The hardest despotism is rendered necessary by the absence of moral restraint. If *piety must be*, or *misery*, there must be that truth which sanctifies, and the

sanctuary whence that truth issues. Throw prostrate the altar of God, and there will be no power found that can sustain the sanctifying doctrines of revelation. "What God has joined, let not man put asunder." The house of God ever has been, and must be the grand receptacle of light from heaven, and thence it issues to restrain the passions and mould the manners, and repair, with the divine blessing, the ruins of the apostasy.

4. The instruction of God's house is *the grand agent in the formation of public sentiment.* I now refer to an influence that goes out from that holy place to affect all men, whether they will or will not be controlled by that influence. To the ungodly, public sentiment is an irresistible law. You could bind the thief and the robber by it. Surround them with only purity of sentiment, and you would make them honest. No man can habitually do what all about him disapprove. The most depraved would be perfectly wretched, embosomed in a holy community, till they would break from their prison, and find some fastness in the mountains, where they might associate with men of their own stamp.

Human laws are weak and inoperative, but as they are sustained by public sentiment. Murder is committed with impunity in those lands where a public depraved sentiment is stronger than law. I would not give a straw for that defence that law holds out, in the absence of a correct public opinion to sustain the law.

And there is no means powerful like the house of God in the formation of that opinion. There issue thence, not merely the doctrines that sanctify, but the sub-principles that moralize, and mould, and restrain the public mind. And this influence it exerts, not merely upon the Sabbath-assembly, but upon the men that despise the control of principles that either God or man can enforce. The men who attend the sanctuary, bear out into society, and act out in their deportment, its principles; and others catch the moralizing influence, and spread it wider and still wider

over the surface of an apostate and degenerate community, till the whole mass is leavened.

Hence, that portion of society which stand aloof from the house of God, and perhaps gnash their teeth upon its holy solemnities, are blessed through its influence. It bears obliquely upon them; but is mighty, like no other law they listen to. It gives them indirectly all their civil privileges, the peaceable possession of their rights, security of life, and exemption from midnight depredations, and from hourly oppressions. It sets a watch about them at the expense of others, a watch which they should be ashamed to let their fellow-men sustain alone, but without which society would be a den of thieves. When we say of any one that he is a shameless fellow, what more can we say to give him the lowest character? But, to become shameless, what is it but to hold public sentiment in utter contempt? It is this public sentiment that keeps our world from becoming a shameless community; and for this kind guardian of our best earthly interests, every man is indebted to the sanctuary.

5. The house of God *sustains all the other civilizing and healthful institutions.* Identified with it, are a preached Gospel and the ministry of reconciliation. These all sustain each other. And hence, the sin of disturbing a regular sanctuary-going people is one of no small magnitude.

The *Sabbath,* too, is sustained by the sanctuary. When or where was there ever a Sabbath kept by a people who were regardless of the public worship of God? Will there be a Sabbath in the private circle, where there is no solemn Sabbath-keeping assembly, and the inspiration of the church-going bell is not felt? No, no. Trace the world over, and no such thing can be found. If men tarry at home, they will be about their secular concerns, and the day will be amalgamated with the days not sanctified. Hence, in those lately dark places of the earth, where they have recently instituted a Sabbath, they have simultaneously erected a sanctuary; and the one sustains the other.

And all the means of *education* stand on the same basis·

schools, academies, and colleges owe their very existence to their connection with the house of God. The ministers of religion have ever sustained these institutions, and they perish, sure as the frosts of autumn strip the wood of its foliage, as soon as they aim at independence of the higher institutions of religion. After the darkest times, when learning seemed to have taken its flight from the earth, its embryo was found to have been sustained in the retreats of the priesthood. Religion and science are indissolubly yoked to the sanctuary, as their foster-mother. The evidence on this point is brought to our very doors. In those districts of our regular Sabbath-keeping congregations, where the population have abandoned the sanctuary, their schools decline, and the merest being that has impudence enough to apply, will be intrusted with the instruction of their children. Now, let a whole town become like one of these abandoned districts, and its schools, if any thing that deserves the name remains, will all be of the same character. A palpable darkness comes over the whole community. All improvement of intellect is undervalued, and the people verge towards heathenism by sure and rapid strides.

And in the meantime, men suffer in their *interest* ten times the cost of sustaining the Gospel. Restraint is removed from vice, and the enemies of virtue, sustained by a perverse public sentiment, walk undisguised their guilty round of midnight depredations. Vice, that law was invented to punish, claims its protection. Acts of inebriation, and lust, and profaneness, and falsehood, and every other daring outrage upon the laws of God and the peace of society, are at length unblushingly committed, rendering insecure all the dearest interests of man.

The prudent man must now expend upon the vices of his children, many times the sum that would have sustained the Gospel institutions. But, alas, he withholds his support from these, to buy his offspring the means of their eternal undoing. He saved the price of helping to build the sanctuary, and the pittance required to support the

ministry and equip his family for the occupancy of their pew; and, added to these, he saved all the earning of the Sabbath-day; but he saved it to put it into a bag with holes—to bequeath it to an infidel, a debauched and profligate offspring. If a very small portion of the estate had been expended for their religious education, and they had acquired some knowledge of God, and a conscience rectified by his word, they might have been men, and possessed more than the virtues of a father, and been intrusted with his estate and the honors of his house, to hand down his name and his praise to unborn generations. But the self-abused father, now on his dying bed, sees nothing else to do but put his large estate into the purse of vagabonds, where it will evaporate like the dew of morning, or rot and breed corruption, and carry death through the whole field of its pestiferous exhalations. It does not bless his sons, but renders them more capable of being incurably profligate. The meanest poverty, depriving them of the means of beastly indulgence, might have begotten hope of their redemption. But the poor father must now disinherit his children, or minister to their destruction.

And in the meantime, he, through his money and his heir, pours out pestilence upon society, and generates a plague to operate the ruin of unborn generations.

But that father has only himself to blame. His son formed the best character he could have been expected to form with the means his father furnished him. Among these means there was no sanctuary, nor Sabbath, nor Sabbath-school, nor ministry, nor valuable library, nor domestic piety, nor parents' holy example, to give him character and virtue, and render him a man.

And while this individual loss is going on by the sacrilege of the sanctuary, there is a gradual and yet perceptible sinking of the interest of the whole community. The original population are perishing, and no change of inhabitants will alter circumstances for the better; for the man of decent habits, who has any character or interest to lose, will not

take up his residence in a territory so desolate, and approaching evidently towards a still grosser desolation. Sinking property will ever be held above its value till it reaches its lowest price.

The very best portions of Christendom would run precipitately back to heathenism, only break down the house of God. Who but a *heathen* can be expected to set any price upon *heathen territory,* upon habitations which have become infested with a moral plague, and fields over which there has burned an all-consuming fire, across which there blow perpetually the withering and deadly blasts of a scorching desert? And there is fled, in the meantime, all that rendered life valuable. Conjugal fidelity, and parental tenderness, and filial confidence and duty, begin to be more scarce, and less valued than in Sabbath and sanctuary times. And where are now the family altars, and the social Bible-reading, and the evening fireside hymn, and the respect for age, and the kind attentions to the poor and the houseless? Where all the precious endearments of home? And where the authority to put down iniquity; and the wholesome public sentiment to sustain virtuous deportment, and guard individual rights, and cradle into calmness the tumults of riot? All these disappear along with respect for the sanctuary, and attendance upon the ordinances and institutions of religion. It is not in the nature of things, and evidently is not the design of Providence, that these healthful principles shall survive the moment when the bittern and the owl shall have their home in the old weather-beaten and time-worn sanctuary.

And I need not say that all heathen lands are destitute of the *public sentiment* and the humanizing principles that bless mankind, and that lie at the foundation of social happiness. And facts assure us, that a territory that *has been* Christian, can run back to heathenism as rapidly as time can speed and virtue decline.

Hence those who have made up their minds to dispense with Gospel institutions, must calculate on a diminution of

their catalogue of comforts, beyond what any miserable people have presumed, till they had made the awful experiment, and could not retreat. Men are too depraved to be left without the healthful restraints of the Gospel. All that is fair is marred, and all that is flourishing blighted under the monstrous experiment. Could the people have known, where flourished the seven churches of Asia; could they have dreamed what a desolation would sweep over them, laying waste scores of generations, they would have taken the warning given them, and not have suffered the candlestick to be removed out of his place. And could any abandoned section of Christendom have known, ere they parted with the Gospel, how soon all their comforts would flee, they would have made one more dying effort, and would have perished, if they must, by the horns of the altar. And even now, if there could be produced a pulsation of spiritual life, the rock would rise from the quarry, and the timber come down from the wood, and the sanctuary lift its spire, and the church-going bell utter hints of salvation through all the dreary territories of death. Men grow poor by robbing God. There inevitably follows the abandonment of the Gospel, a train of litigations, and bankruptcies, and imprisonments, and divorces, which no human power can control. Some solitary family may seem for a time to thrive, may grow wealthy through the vices of the people; or, because they had no share in procuring the desolation, are not included in the ruins. But even these, unless they flee soon from the midst of such a Babylon, will become partakers of her plagues. They will see their children contaminated, and vile encroachments made upon the stillness of their Sabbaths, and the peacefulness of their evenings, and the innocent enjoyment of their interest. They must send away their children to be educated, and send out their capital from the desolate territory; or employ it contraband, in distilleries and grogshops, and usury, the only institutions that flourish in the absence of the Gospel; and then God will curse their estate, and curse their children with it, and

their good name, till they and theirs become involved in the surrounding moral ruins. Thus, when the sanctuary is let go, all goes. Men find their counsels turned into foolishness, and they pay, as a tribute to vice, twenty times the assessments of virtue. Hence, when men imagine themselves unable to bear the expense of divine institutions, they should inquire if they be able to live without them.

6. From the house of God are usually *selected the subjects of his grace.* Those who frequent the sanctuary are most likely to be regenerated. We have pronounced it the radiant point of sanctifying truth. And it is truth, we must not forget, *in the lips of a living ministry,* that God has pledged himself to bless. "By the foolishness of preaching he saves them that believe." When our Lord had commissioned his apostles to "Go into all the world and preach the Gospel to every creature," he promised, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned!" Thus the Gospel *that they would carry, and that would sound from their lips and those of their successors,* was to be the grand instrument of salvation.

In connection with this divine promise, facts assure us, that when God sends a revival of religion among a people, the subjects of it are generally taken from sanctuary-going families. "Sanctify them through thy truth; thy word is truth." If others, in such a period, come around and seem interested and awakened, still, seldom do they make their way to Jesus Christ; more generally you see them, soon as the revival is over, returning back to their Sabbath-breaking and their cups, "like the dog to his vomit, and like the sow that was washed, to her wallowing in the mire;" and we hear not from them, till perhaps another revival summons them again to come and gaze upon the moving ark. But those who give evidence of renewed hearts, are more generally the people who have habitually frequented the house of God. In them Christ is formed the hope of glory.

Hence, to the house of God the churches of Christ must

look for their recruits, and the world for its light. Where the public worship of God ceases, we hear of few revivals; or, if we hear of them, we frequently hear afterwards that their fruits have perished in some wild and wayward fanaticism. Hence, the church must dwindle and become extinct, without the sustaining influence of the sanctuary. There are at length neither creed, nor covenant, nor communion, nor aught else remaining, but some indistinct recollection that once God had there a people, or perhaps some hoary believer that once ate the consecrated bread!

And what is there worth saving, what that God will watch over or care for, where he has no people? As in the old world, when the ark was ready, and in Sodom, when Lot was gone, the eye of a vigilant Providence sees nothing valuable to occupy it: when there is none of his image, he sees nothing but chaff and stubble. "Ye are the salt of the earth; ye are the light of the world." Humiliating as the thought may be, none may alter or soften it; "Jacob is the lot of his inheritance." If men are mortified that their character is such as to sink them below the smile of Heaven, and render them and theirs not worthy to be guarded, they must adjust the concern with God. If they will not build him a house, or if they abandon the place where his honor dwells, they cannot complain if he care not to build them up a sure house for ever. It is only walking frowardly towards them, as they have walked frowardly towards him. He will think it right to make every other interest bend to that of his church; the world willing or not willing, pleased or displeased. "The Lord send thee help from the sanctuary!"

THE CONSTRAINING LOVE OF CHRIST.

BY REV. GERHARD TERSTEEGEN.

TRANSLATED FROM THE GERMAN.

"*The love of Christ constraineth us,*" exclaims the apostle Paul in his second epistle to the Corinthians, in which words he naturally calls our attention to the matchless *love of Christ*, and to its *divine constraining power.*

I. It has not pleased the Holy Spirit to indicate more clearly, whether by "THE LOVE OF CHRIST" is here meant the love wherewith Christ loveth us, or that love with which the believing heart loves Christ: perhaps for this very reason, that we should take them both together. They belong, in fact, most closely to each other: the one is produced by the other, and they are originally one; for how should we possess even a spark of love to Christ, unless he had first loved us? And the love wherewith we are enabled to love him, is not less *his* love, than that with which he has loved us, both in time and in eternity. It is Christ who makes the commencement in loving; therefore, in our present meditation, we must also begin with considering his love to us.

1. Christ loves us with a love surpassing the most faithful and most fervent love of *a friend.* Friendship amongst men consists in the free and inward inclination of the heart, by virtue of which, the individual wishes his friend the possession of every good, and gladly procures it for him; whilst he seeks, on the other hand, to defend him from every injury and misfortune, and to aid and assist him in every emergency. It is with such a friendly affection, that Christ is in reality attached to us in the highest degree.

If we wish to form to ourselves an idea of the most faith-

ful friendship, it must be such a friendship as will continue firm in the hour of need. But where amongst mankind do we find a friend in need? And if we are desirous of representing to ourselves this affection of the soul, in its sublimest exercise, we must suppose the case of one friend laying down his life for the other; but where is such a friend or such friendship to be found amongst men? In Christ, we really possess such a friend, and in his heart, such a friendship for us. "No one," says himself, "hath greater love than this, that he lay down his life for his friends." John 15 : 13. Ah, dearest Saviour, why talk of friends? We were foes and rebels, and yet hast thou laid down thy life for us. "Christ," according to Paul's expression, "died for the ungodly." "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5 : 6, 8. It is therefore with due reflection, that I have denominated the love of Christ, a love that surpasses the most faithful and most fervent love of a friend.

O the astonishing intensity of the love of Christ. You and I, my dear friends, were fallen from the friendship, light, love, and fellowship of God, into the depths of misery, wretchedness, and hell. We were no longer friends, but foes; no longer worthy of being loved, but hateful and deserving of wrath. Yet God, in his eternity, had compassion on our great and boundless misery. He let it cost him that which he held most dear. For our salvation he gave up his only begotten Son, the child of his bosom, and in his Son, the heart of his love. Neither man nor angel can comprehend or fathom this. We must believe it, we must adore it, and with Christ himself, astonished exclaim, "God so loved the world," this miserable world. John 3 : 16.

Christ's surpassing friendship for us constrained him to leave heaven for us. Listen to the joyful and wondrous story. Listen to this glorious Gospel of the ever-blessed God—not as a matter with which you are already acquainted, and which you have learnt from your youth up, from your Bible or catechism; but listen to it as important news—

listen to it this day, for once, as if you had never heard it in your life before. Christ's surpassing friendship constrained him to leave heaven, that he might save and deliver us. And in order to do so, and that we might not be afraid at his appearing, he clothed himself in our wretched humanity and sinful form. As our *Goel* and near relative, he really took upon himself the burden of our sins and transgressions, as though they were his own. During the space of nearly thirty-four years, he labored, prayed, and struggled for you, my friends, and for me. Under the most appalling sense and agonizing feeling of that divine wrath which sin had roused, he became exceedingly sorrowful, sweated great drops of blood, and experienced the hiding of God's countenance: he "bore our sins in his own body on the tree." And all this he did from the voluntary affection of a friend, and that by the inestimable value of his blood, he might again reconcile us, and purchase us to become his friends.

Can we imagine greater love? Is not Christ a true friend in need, a real friend, even unto death? And he suffered all this, not for us generally, but for every one of us in particular. In this view Paul regarded it: "Christ loved *me*," says he, "and gave himself for *me*." Ah, Paul, what is it thou sayest? Did Christ then die for thee solely? O yes, solely for me, and solely for thee: thus we ought to view the subject, in order to behold it to the most advantage; and it is thus that Christ loves every one with a particular affection.

2. Christ loves us, and loves us voluntarily, with a love surpassing the most compassionate, attentive, and unwearied *affection of a mother*. When an infant is sick, or hurts itself, and lies weeping and in pain before its mother's eyes, instead of hating it on account of its pitiable state, she regards the poor babe with heartfelt compassion, and seeks, in every possible manner, to relieve and comfort it. Christ has similar love towards us fallen and sinful children, especially when we penitently feel and bewail our sins. He then regards us with feelings of the most tender compassion. Poor

penitent soul, thou probably dost not believe that Christ loves thee thus, and looks upon thee in such a manner; thou thinkest thou art altogether too abominable, and that, having wilfully plunged thyself into all this misery, he pays no more attention to thee. Hear, therefore, what he says on this subject in Ezekiel 16 : 6. "I saw thee lying in thy blood;" and as certainly as he sees thee, so certainly will he also say to thee when his hour is come, "Thou shalt live;" yea, I say unto thee, thou shalt live. Let us only look unto him by faith, even as children that are sick are wont to look up, with weeping eyes, to their mother.

A penitent and distressed individual often finds it impossible to believe that his weeping and lamenting are heard and answered. Be assured, my friend, the Lord hears when Ephraim complains; and says, "Is not Ephraim my dear son; is he not a pleasant child?" Jer. 31 : 20. If this cannot be called the expression of the most compassionate maternal affection, I know of none. We should not dare to ascribe to God such tender love, if the Lord himself had not done so. Ah, ye penitent souls, could we believe it, could we see it, our hearts would likewise melt with feelings of reciprocal filial affection.

Christ loves us, and loves us voluntarily, with more than the most *assiduous* maternal love. It is from its mother that a child derives its natural life, and it is by her means that it is brought into this miserable world; so Christ regenerates us to an eternal world of light and joy, and imparts a life to us which is incorruptible. A mother nourishes her child from her own breasts; but Christ gives *himself*, his flesh and blood, to be the food of his regenerate children. This no human parent does.

A mother cherishes her child, carries it about, and fosters it, till it is grown up; she is constantly doing something for her child, and her maternal love causes her never to be tired of attending to it. Ah, who can reflect, without shame and astonishment, how the ever-loving God is obliged to have patience with his stubborn children; how we weary him

with our transgressions. Nay, it is impossible to say how much he has to do in training up a single soul. The Lord himself expresses this active, aiding, maternal love, in Isaiah 46 : 3, 4, where he says, "Hearken unto me, O house of Jacob, which are borne by me from the womb, and carried from the birth ; even to hoary hairs will I carry you."

The mother preserves her child from every accident, and seeks its welfare to the utmost of her ability. Christ, our ever-loving parent, watches over and protects his offspring incomparably more attentively, lest the evil one should touch them. Nay, not even a hair can fall from their heads without his will. Every thing that befalls these sucklings of his grace, be it little or great, inwardly or outwardly, is so guided and governed by the parental love of Christ, that all things must work together for their good.

This love, however, destines the children of grace to experience a variety of trials, temptations, and sufferings, for their good ; and they are often left in such a state of barrenness and darkness as to cause them with Zion to exclaim, "The Lord hath forsaken me, and my God hath forgotten me ;" but how widely does the soul err from the truth, in such a supposition. The Lord himself asks, "Can a woman forget her child, that she should not have compassion on the son of her womb ? Yea, she may forget ; yet I will not forget thee. Lo, I have engraven thee on my wounded hands." (German translation.) O, my dear hearers, this has reference both to you and me ; ought we not, therefore, to commit ourselves, body and soul, to Christ's more than maternal love and care, both for time and eternity ?

3. Christ loves us also, and loves us voluntarily, with the most tender, ardent, and rejoicing love of a *bridegroom*. O yes, the love of Christ really sues for the hearts of poor lost sinners ; and how long must he frequently woo us, before he receives from us the desired consent. How often have not you and I shamefully spurned and rejected his proffered kindness and love ; and yet he was not weary of seeking us. O how tenderly does he love, even before he is beloved ; but

still how infinitely more tenderly, when he has won his elect, and when he can for ever betroth himself with the soul, as with his bride, and affiance himself to her in righteousness. This is often succeeded by many precious and even sensible communications of his love to the soul. Christ presents her with many invaluable jewels and celestial blessings, and gives her to experience, in her measure, "righteousness, peace, and joy in the Holy Ghost."

And as Christ finds his bride so entirely destitute, he divests her by his love, and by sanctified affliction, of her filthy and tattered garments, clothes her with his righteousness, sheds abroad, together with his love, his whole mind, image, and resemblance, more and more in her, so that she is arrayed in his humility, meekness, purity, simplicity, and every divine virtue. And after having thus beautified her with himself, he then rejoices over her, "even as a bridegroom rejoices over the bride." Isaiah 62 : 5. "Lo, thou art fair, my love," says Christ, the heavenly bridegroom. Song of Solomon 1 : 15, 16. "No," replies the bride; "it is thou alone that art beautiful; for even the beauty that thou seest in me is thine." These are no empty words or vain imaginations, but mighty wonders of the love of Christ. Would to God, that we could read them, not only in the Song of Solomon, but also in our hearts, by happy experience.

It is impossible to express the profound and ardent affection, and the intense desire there is in Christ, to regain possession of our hearts, to have us again near him, and to bind and unite us eternally to himself, and himself to us. Angels and men cannot comprehend it, but will adore this mystery, with the profoundest admiration, to all eternity. The Spirit of Christ which dwells in believers desires us, even to jealousy; he cannot bear that a heart which has cost him so dear, that a heart which he loves to such a degree, should still cleave to other objects, and not remain wholly and solely devoted to him. He loves the soul as though he loved naught besides; and she must love him in the same manner in return; for the love of Christ, the pro-

found and ardent affection of Christ for the soul, excites in her similar ardent affection for him. The love of Christ touches the soul and attracts her to itself, and she follows this attraction. "Draw us, and we will run after thee." Her heart and her whole being, whilst departing from every other object, longs after and inclines to closer union with her Beloved. The mysteries of this blessed union may be experienced by pure and devoted hearts, but can never be expressed; for these are subjects that belong more to eternity than to time. In short, the love of Christ is a great mystery of godliness, and an inexhaustible source of unmingled felicity.

II. The love of Christ is A VITAL, ACTIVE, AND MIGHTY POWER OF GOD, which actually raises and restores us from our errors and corruptions, sin, and death; imparts a new and real life; makes us willing, alert, and able to the performance of all that is good; and renders us truly happy. The love of Christ is the commencement, foundation, and soul of Christianity and of all real religion. He that does not possess the love of Christ, has either no godliness or piety at all, or only such a piety as is hypocritical and dead. Christ, in order to save us, must not remain at a distance from us; we must experience the power of his love upon our hearts, and make room for it; otherwise, notwithstanding all our speaking and hearing of the love of Christ, we continue in a state of spiritual darkness and wretchedness.

Christ undoubtedly makes the beginning, by first loving us.

1. When, for instance, the love of Christ *urges a man to repentance*, the Spirit of love then reproves him for his unrighteousness, convinces him of the necessity of repentance and conversion, and alarms him on account of his sins and the dangerous state of his soul: there is something that seems to pursue the man, and presses itself upon him, constraining him to repent and yield himself to God, and to become another man. 'Tis true, the blinded mortal regards it,

in his ignorance, as a temptation of the devil which he ought to resist, or else he looks upon it as proceeding from his own uneasy and accidental thoughts, and as something of an evil or melancholy nature; yet, although he would often gladly be rid of it, it still returns, to prove that it does not proceed from the man himself. Many a one, alas, suffers days and years to elapse, without perceiving that it is the saving love of Christ which thus constrains him.

Be assured, that it is the compassionate and ever-loving Jesus who stands at thy door and knocks; he sues and begs for thy heart, just as if he really stood in need of it, saying, "Give me, my son, O give me thy heart. Be thou reconciled unto God." Thus it is that the love of Christ constrains; and how often, and how long has he not dealt thus with us. How often would he have gathered us, as a hen gathereth her chickens under her wings. But he did not come at a convenient season, *and we would not.* In our natural state, we are running straight to perdition; is it not love, therefore, when the Saviour arrests us in our course? We wander, as it were, on the brink of hell; is not that love, when he lays hold on us and draws us back, even by the pains he makes us feel? Ah, what advantage does the all-sufficient God derive from thus following after thee and me? Are we of any benefit to him? Has he any need of us? O, beloved soul, if thou knewest the gift of God, and who it is that with such constraining influence speaks unto thee, saying, "Yield thyself to me, delay no longer;" certainly, thou wouldst no longer resist nor seek to escape from him, but wouldst fall at his feet that very moment, and cast thyself into the arms of his love.

Now, if the soul give ear and admission to this attracting and restoring love, so that the heart, being depressed, bowed down, and broken by true repentance, seeks for refuge in the mercy of God, it is again the love of Christ, by means of which the soul is constrained to experience such painful feelings. The man's carnal nature would indeed gladly expel the subject from his mind, and live the day through as be-

fore, free, jovial, and merry; but such a burden has fallen upon his heart as cannot be got rid of—he feels his sins, his wants, his danger, and he feels them at all times. It is the love of Christ which constrains him to feel thus, although the soul, as yet, knows nothing of this love, but is only conscious of wrath and condemnation. He has heard and acknowledges, that it is he who, by his sins, has crucified his loving Saviour. This pierces him to the heart, this gives him pain. It is necessary that he feel it a little here, that he may not feel it hereafter: is not this love?

The love of Christ impresses the individual with a feeling of his lost state, in order that this loss and its attendant misery may humble him, and constrain him to seek the love of Christ, that in it he may find alleviation and a cure. For this is the intention of God in bringing us into this state of distress: not to repel us from him, and plunge us into perdition and despair; but to induce us to seek his loving heart, and by a penitential hungering after the love of Christ, escape from all our sinfulness and its consequent misery, and cast ourselves upon the atoning blood, precious merits, and eternal grace of Christ; not, indeed, by an inefficient self-made appropriation, but by a humble longing and aspiration of the heart after the influences of the grace and love of Christ, in the manner in which it may be really experienced to the tranquillizing of the distressed heart and conscience. In such a situation, all that the man has to do, is deeply to humble himself, confess his guilt, cast away every other confidence, and desire to know nothing but the love of Christ, and his eternal mercy. And when sin and the guilt of sin, and when wrath and condemnation press with all their weight upon the mind, the individual must do nothing else than plunge himself so much the more profoundly into this open abyss of the eternal mercy and love of Christ. It is thus that we ought to let the love of Christ constrain us to repentance, and through repentance to love; it will then assuredly follow eventually, that the love of Christ will cover the multitude of sins, so that afterwards the individual *is*

confounded, as the prophet expresses it, Ezek. 16 : 63, with humble thankfulness and confusion, when the Lord thus forgives him all his sins, and repays them, as it were, solely with his love; and then it likewise happens, that they to whom most has been forgiven, love more than others.

2. The love of Christ, then, further constrains a converted soul *to depart from sin, the world, and all its vanities.* The man can no longer run with the multitude as before, without feeling himself under restraint. What is the reason? Art thou perhaps afraid of being punished by thy parents, masters, or magistrates? O no; the individual then becomes sensible of sins of which none other knows or can know any thing—even the smallest things, which do not come under the jurisdiction of the magistracy, or of man. But wherefore? Is a person subject to be despised and ridiculed when he lives a life of vanity, and is not under the influence of piety? By no means; the world, on the contrary, ridicules and slanders him who no longer runs to the same excess of riot. 1 Peter, 4 : 5. But why dost thou not act like the men of the world? Were a converted person to reply to this, and to state the true reason, he would be obliged to say, "The love of Christ constrains me to forsake these things; I dare not and will not follow my depraved nature any longer. The time past of my life is sufficient to have wrought the will of the Gentiles. I have long enough crucified my beloved Saviour with my sins—that Saviour who so loved me as not only to forsake the world, but even heaven for me. Ought I not, therefore, for his sake, to deny myself an odious sin, a vain and transitory worldly lust?"

Yes, the love of Christ constrains us not only to deny the gross vices of the world, and the dead works of sin, but urges us also to the real renunciation of *the love of the world, and of attachment to created things*, which may still remain in the heart—to the abandonment of the false and deeply-rooted life of self—to the mortification of lustful and angry passions—to the sacrifice of our own will, our self-love, and

self-complacency, in small things as well as in great, in natural as well as in spiritual things.

What gloomy and terrific ideas do we not often form of self-denial. How many weak and inexperienced souls are frequently deterred from it without a cause. "O," say they to themselves, "what a painful life must that be, when we cannot enjoy a single happy hour more in the world. It is impossible for us to live such a life; we shall never be able to part with this or that particular object." Ah, my dear friends, what erroneous ideas you are continually forming of God. He has no need of our self-denial, as it regards himself; but we have need of it. He is not an austere man, that makes our life and the road to heaven painful and laborious to us, and gives us no enjoyment in the world; but we are such foolish, blind, and degenerate children, as to be ignorant of our true happiness and salvation, and call that joy and pleasure which is in reality our destruction, torment, and hell; just as a child that is playing with a knife weeps, and resists, in its ignorance, when the mother's careful love commands to put it away. We must not look upon the inward impulse to self-denial as something of a legal nature, but as the constraining influence of the love of Christ; he seeks in a friendly manner to persuade us simple children to put the dangerous instrument out of our hands; and if his friendly persuasion avail not, he sometimes lets us wound ourselves, that we may lay the dangerous knife aside. O, it is love alone. Christ will gladly have our whole hearts, and by means of such mortifications, remove every obstruction out of the way, that thus he may make us partakers of his real, perfect, and eternal joy, love, and delight. Yea, the more the Lord leads a soul to deny itself, and the less liberty he gives the individual, the more especial is his love towards him.

Now, as we ought not to ascribe this incitement to self-denial to legality, but to the love of Christ; neither ought we to act in a legal manner in the exercise of it, but let the love of Christ constrain us to it. When the man's constant

exclamation is, "I must do this, or perish eternally;" and when he thus falls upon self-denial without Christ, in his own strength—ah, such a life is indeed wearisome; but this must be also known by experience. It is true *we must*, otherwise we shall be lost; but is it not already a part of condemnation, to be always acting from compulsion, and never from a willing heart; to be always compelled, and never ready to perform? We must, therefore, hunger after the love of Christ—seek the willingness and the power to deny ourselves in the love of Christ—and seek it until we find it; until the love of Christ constrain us voluntarily to renounce ourselves and all created things, and esteem ourselves happy in denying ourselves, and hazarding something for the love of Him who is our friend, our parent, and our bridegroom, and to live so as we may best please him.

Were I pointedly to address those who are in a state of grace, those who would so gladly deny themselves, but find to their sorrow, that they everywhere fall short, I would say, "Do not think so much upon denying yourselves, upon being faithful, or upon living holy and strictly; but rather seek to love, hunger after love, exercise yourselves in love. Love is always exercising self-denial, without tasting its bitterness, and almost without thinking of it. Think only how you may love Christ, how you may love him more cordially than ever, and do every thing to gratify and satisfy his love."

3. The love of Christ constrains the believer *into suffering, and through suffering*. This sounds strange, and yet it is true. The individual is frequently placed so wonderfully and unexpectedly in some painful situation, that he knows not how it happened—he is, as it were, pressed into it. Some particular person must just speak or act towards us in such a manner; some expression or circumstance is taken in a wrong light; things must so happen and follow each other, that we may just have a little trial, cross, or suffering. It is not necessary that such things be always great or important; the love of Christ often makes use of a trifle, and knows how to touch us with it in the most sensible part.

Thus it happens with regard to the body and outward things, and thus also with reference to spiritual things, in innumerably different ways; and it is the love of Christ that does it, although we are ready to ascribe it to some other cause.

Weak and timid souls may often distress themselves much by an unbelieving anticipation of future external or internal sufferings, temptations, and I know not what kind of trials, which may perhaps never befall them. Their language is, "If I have ever to suffer that which such a one has to endure—if I shall have to tread in this or that difficult path, I know it will be impossible for me to bear it." Ah, my friends, do not torment yourselves with unavailing care and sorrow. Trust in love, that it will impel you to the cross, and through the cross—I mean, be without carefulness concerning the future. Love distributes afflictions wisely; she understands it better than we. As long as we remain little weak children, she will not impose any heavy burden upon us.

But whatever we may have to suffer at the moment, we ought to receive as coming directly from the hand of the love of Christ, and not as from any particular individual. When Christ suffered, he did not regard his sufferings as proceeding from the Jews, the Pharisees, or from Pilate, but as coming directly from his Father's hand; saying, "The cup that my Father hath given me, shall I not drink it?" Therefore do not think so much of the affliction, as of Him that sends it. If the case be thus, my friend—if thou believest that it is Christ himself who sends thee any particular affliction, O how precious, how estimable and lovely ought every thing to be to thee, that proceeds from a hand so dear. Think how much he has suffered for thee; wilt thou not therefore endure a light affliction to please him?

Think not so much of affliction as of the love of Christ. Love him, and thou wilt be able to endure all things. What cannot love do? What have so many thousand martyrs and numberless other holy souls endured, and been enabled to endure, solely because they were constrained to it by the

love of Christ. The love of Christ imparts a growing willingness to suffer, and secretly keeps the soul as if nailed to the cross; so that frequently, when the individual is in painful situations, he would not descend from the cross to let nature breathe, even were he left at liberty to do so.

4. The love of Christ must constrain us *to sanctification*. How repulsive and impracticable do many persons regard their sanctification. To live so strictly as the Scripture directs—to become so meek, so devout, so humble, so pure, so blameless, and so holy, they think is impossible, and that they cannot, by any means, endure or attain to it. True, my friends, when the severe reproofs of Moses in the conscience impelled you to it, it was impossible; and when you constrain and force yourselves to it, it is unattainable; but it may be attained, and that very easily, when we let the love of Christ constrain us to sanctification.

Ah, what anxiety do many manifest, and what pains do they take, to become holy by their own efforts. O, my dear friends, what you have to do is to love Christ, and to unite yourselves with him by faith, love, and prayer, as the branch is united to the vine. Does the branch find it difficult to bear sweet grapes? Is it necessary to compel it to do so by commanding, threatening, and rough usage? O no; the whole process takes place very quietly, easily, and naturally; the branch merely abides in the vine and imbibes its noble sap, and then it flourishes and bears fruit without any further trouble. It is thus that we ought also to act. "Abide in me," says Christ, "and ye shall bear much fruit." We have only to love him, to remain in his love, and as barren branches in ourselves, let the pure and divine influence and power of the precious love of Christ penetrate our whole souls. We should then become, as though naturally, a people dear and acceptable to God, and filled with all the precious fruits of righteousness to the praise of Jesus Christ. The virtues would then become easy and natural to us, and we should esteem ourselves happy in being able to live to Christ, according to all his good pleasure.

And really if it were possible—which it is not—that we could become holy by our own efforts, yet all would be only an imperfect, lifeless, and worthless phantom, proceeding from the will and power of man, and in which we only regarded and loved ourselves. It is the love of Christ which must impart true life, power, and value to all our godliness, works, and virtues. Paul, therefore, knows not how sufficiently to recommend this excellent way. "Though I have the tongues of men or of angels," says he, "and have not charity, or love, I should be as sounding brass," and so through the chapter. 1 Cor. 13.

5. The love of Christ constrains *to all diligence, watchfulness, and activity in every good work, and during the whole course of godliness.* Many a one, who slumbers securely in the deadly sleep of sin, may be terrified and awakened by fear and chastisement; strong emotions and the most serious resolutions may be produced in a man by the judgments of God, by illness, fear of death, the decease of near relatives, or by other reproofs of conscience, so that one would think something really good would result from it; but how soon it passes away, when unaccompanied by the heart-renewing grace and love of Christ. Distress, and death, and hell may constrain as they will, yet if the love of Christ does not constrain at the same time, the man falls asleep again.

The external means of grace may also be of service in awakening and encouraging slothful souls; but if we wish to be effectually and permanently awakened by the means of grace which God puts into our hands, we must remain near our hearts, and pay attention to the *coöperating love of Christ,* which inwardly awakens, and causes its influence to be felt in the deepest recesses of the heart. Although love knows no anxious and distracting care, yet it is equally remote from slothfulness and drowsiness. Its possessor is ever anxious, the day through, to be trying to do something to please his Beloved.

And here I must also allude to outward slothfulness and

heaviness. There are many who complain of being so easily overpowered by sleep, when alone and towards night. It must be allowed that this has its natural causes with some, who are weak and fatigued by labor; in which case, the individual must have patience with himself: but I fear, that with many, it is love that is wanting. I have witnessed how many have been overtaken by sleep in the evening, when any thing good was read or spoken of, but who immediately roused themselves when any favorite topic of another kind was introduced. How shameful. Ah, if we had but a little more love for Christ, we should not be so slothful.

The love of Christ constrains *to good works.* The learned dispute in all manner of ways about good works and their merits—whether and how far they are necessary to salvation, and the like. A soul that loves Christ, interferes not with such controversies; love, as is natural to it, constrains incessantly to every good work towards God, towards the brethren, towards our neighbors, and even towards our enemies. Love cannot act otherwise; she seeks to do every one good, and to devote herself to all.

She has always enough—she is rich, she is kind, she is bountiful; and if she has no money or any thing else to give, she has still a heart, which she gives in sympathy, compassion, and in rendering every possible assistance.

In a word, love is always doing good, almost without thinking of it; she performs a thousand good works, without asking whether she ought to do them or not; and the merit of good works never occurs to her. Even when she has done much she thinks she has hitherto done nothing, and that she will now begin. Thus it is that the love of Christ constrains.

The love of Christ constrains *to a continual progress in sanctification and godliness.* Those controversies are unnecessary, which are carried on about perfection—whether the commands of God can be kept—whether such a particular state be attainable, and the like. People dispute about

perfection, and ought reasonably first to inquire, if they have taken *one step* towards it. Methinks they only betray their lifeless and loveless hearts by disputes of this nature.

Love knows no bounds; she invariably seeks to advance further, to be more faithful, pious, and acceptable in the sight of God. She does not long inquire whether the thing be practicable or not, she essays it in good earnest; she must necessarily follow her impulse and her constraining influence. The apostle Paul was doubtless further advanced than any of us, yet what does he say in the third chapter to the Phillippians? "Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And if it were to be said to him, "Why, Paul, art thou not pious enough? Thou art certainly no longer afraid of hell." "Ah," he would reply, "it is not hell nor heaven that constrains me, but it is the love of Christ that thus constrains me."

The love of Christ enters voluntarily *into all our concerns.* She will and must have her hand, not only in the greatest, but even in the smallest things. All that we do in reference to our natural life, however great and important it may appear, is in itself worthless folly, and not worthy the attention of a heaven-born spirit; but by love, all these trifles may become truly great, and a means of serving God. He that gives a cup of cold water only, from love to Christ, performs a great work.

There are many who complain heavily that their outward and necessary occupations cause them so much distraction, hinderance, and detriment. What is the reason, my dear friends? It is, perhaps, because you perform what is incumbent upon you, merely as if it were a worldly affair. When you are sitting in your chamber, or at church, or meeting, or are able to read, or do something good, you think you are serving God; but when engaged in the field, or the kitchen, or elsewhere, wherever your avocations lead you, you imagine you are serving the world. Ah, how lamenta

ble, if this were the case. We should then be obliged to spend the greatest part of our time in the worthless service of the world. Do all that you have to do, as a service rendered to the love of Christ, and then it will be no longer detrimental to you.

When the love of the world, care, or unbelief, or any other of the powers of nature, constrains us to business, and is our leading motive in it, the mind must naturally become more and more darkened and distracted; but if the love of Christ *constrain* us to the work, and if we let ourselves be *restrained* by it in our affairs, so that we perform them in a childlike manner, solely to his love and glory, they are then no longer a hinderance, but become a real service rendered unto God. It is this that the Holy Spirit means, when it is said, "Whatsoever"—observe how every thing is included—"whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Col. 3 : 17.

The love of Christ will gladly keep us all the day near itself and within its influence, urge us on our way, and by its constraining power, preserve us from wandering either to the right hand or the left. O if we would but carefully abide within its precincts! Persons often make to themselves a variety of good maxims, rules, and regulations for their conduct, which I do not entirely reject. I know that order and discipline is requisite to keep untoward nature in restraint, otherwise she would run wild; it is only to be lamented, that all these good rules and maxims are so soon broken through. There is no better rule, regulation, or precept, than the love of Christ, which is inwardly so near us.

The love of Christ will lead us as a mother leads her child. A child that walks in leading-strings is carefully held and guided; for though it goes at liberty and without constraint, yet if it were on the point of running into the mire, or if danger were apprehended, it would immediately feel that it was held by something from behind. The love of Christ seeks to lead us in the same manner, in order that

we may be drawn in the cords of love. Hos. 11 : 4. When, through ignorance, we might be ready to fall into something improper or dangerous, we should perceive, like a child in leading-strings, that something held and restrained us, namely, the love of Christ.

6. The love of Christ must and will constrain us *to prayer*. Praying without the heart, and from the mere constraint of habit, is no prayer. Praying, when danger and distress of soul, and when a feeling of sin and necessity constrains, is a very good prayer; but when the love of Christ constrains us to pray, that is the noblest and most excellent prayer. We often complain, that we know not how to pray, that we have not a due desire for it, and that the time when we are engaged in it appears long. But this proceeds from the want of love to Christ. Let us give way to love, and love will constrain us to pray. We are glad to be alone a little with true friends; and if we love Christ and love him cordially, we shall be willingly alone with him, nor will the time spent in his society easily appear long to us. If we love Christ, we shall always have something to say to him; and if we have nothing to say to him, yet still we have something to love, and that is praying.

Yes, my dear friends, we cannot believe what an excellent teacher of prayer the love of Christ is, which awakens in the heart of the pardoned soul such innumerable and inexpressible sighs—O that it were only more carefully cherished. It causes many a tender aspiration to ascend from the bottom of the heart, frequently involuntarily and almost unconsciously. Though the lips be silent, yet the heart exclaims in sincerity at one time, "O my God, O my Lord Jesus;" and at another, "I am for ever thine. My God, and my all." And a single one of these heartfelt ejaculations is of more value in the sight of the Most High, and really includes in it more than a long prayer of another description, said from a book, or proceeding from the understanding alone; and the reason is, because it is the language of truth. We are ready to say, "Tell me, friend, from what

book hast thou learned these beautiful aspirations? I should like to procure such a prayer-book for myself." "The love of Christ," replies the soul, "is my prayer-book; the love of Christ constrains me to utter these ejaculations."

Love is like a continual fire, that descends from heaven upon the altar of the soul, in the temple of the heart, where the sweet incense of silent, spiritual devotion gently and delightfully ascends from the inward sanctuary, in a thousand acts of praise, and love, and offering, of elevation and humiliation, and of veneration, adoration, and admiration of the ever-blessed God; where a single one of such inward acts of faith and love includes in it more life, peace, delight, and blessedness than all the world can afford. This the soul does not produce of herself, nor is she able to produce it; what does, then? The love of Christ constrains her.

7. The love of Christ constrains the soul, in one word, more and more, by a blissful attraction, *to complete and eternal union with the Beloved.* She has drank of the water of love which Christ has given her, and this will gradually become in her a fountain of water, springing up into eternal life. She feels that there is no more happiness for her here below in any thing that is created and temporal; every thing becomes so strange to her and so worthless in her sight. All that is within her longs after Christ and eternity; and Christ, the divine centre of attraction, cannot long leave her here in sorrow—he draws her, and finally takes her to himself. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." John 17 : 24.

See, my friends, this blessedness, of which we have now imperfectly spoken, is laid up for you, and offered you in Christ; yea, it is for you, and for the weakest and most wretched among you. O, my dear friends, love God, who thus loves you, and will eternally love you. Surrender yourselves unconditionally to the constraining and attracting influence of this beatific love of God. Set no bounds to this

love, it leads further than the human understanding can reach; and there are greater wonders and blessings to be experienced and enjoyed in it, even during the present life, than the tongue of men or angels can express.

O the lamentable blindness and ignorance of mankind, in being so cold towards God, and so warm in the pursuit of other objects, and in letting the love of the world, sin, and vanity, have more influence over the heart than the love of Christ. The love of the world need only give the hint, and the man is immediately on the alert; whilst the love of Christ constrains so long, and yet people do not follow it nor resign themselves to it. O how many an unhappy worldling suffers himself to be constrained by the sinful love of the world, and driven from one sin, vice, and vanity to another. He is like a slave, who is so constrained by his hard master, that he is almost unable to forsake his old habits—Satan and the love of the world govern and constrain him, and will drive him into hell itself, if he do not consider in time, and let himself be constrained to repentance by the love of Christ.

Let us therefore, my friends, examine what it is that we love. What has the greatest weight with us? On what object do we think first in the morning and most frequently during the day? For by this we may ascertain where our treasure lies. Are we beginning to let the love of Christ take possession of our hearts; or are we still in our lifeless and loveless state of nature, without Christ and his love? O indescribably unhappy state. O dreadfully dangerous condition. If we are not in love, we are in wrath in the horrible kingdom of darkness, where the wrath of God is impending over us, and where, held merely by life's slender thread, we hang over the bottomless abyss. O the eternal misery of dying in such a state.

O ye immortal souls, ye are now reading of the love of Christ, but who knows how long? It is now proclaimed, recommended, and offered by Christ himself to our hearts. Yes, Jesus loves you, however sinful you may be, and who

must confess that you have been hitherto slaves of sin and Satan: you need not perish; Christ will gladly save you; he entreats you; ah, give yourselves up to him.

If your misery and danger, if the wrath of God, the fear of death and the dreadful judgment-day, together with your own eternal woe and perdition, cannot constrain and affect you, let the love of Christ now do so. Let me set before your eyes the suffering Saviour. See him lying in his bloody sweat and dreadful agony of soul, as though upon the ground before you, weeping, and beseeching you. Behold him hanging on the fatal tree, in the greatest anguish of soul and body, with his arms extended to receive returning sinners; see, he shows you his bleeding wounds, and commends his grace and love to you. As sure as these words are addressed to you, so sure is the compassionate love of Christ busy with your hearts, and urging itself upon you. O submit yourselves to it. Do so *now*, that you may not eventually too late behold Him whom you have pierced with your sins. Lay hold on love, lest wrath lay hold on you—lay hold on love, while it is yet at hand.

But let us, who, through grace, are become recipients of a spark of this love of Christ, esteem it highly—it is an invaluable pearl; and small as this pearl may be, yet it is of more value than the whole world: however small the spark is, it may still become a glowing heat, a flame of the Lord, when carefully cherished and attended to. Preserve it cautiously by a truly circumspect walk; avoid all unnecessary intercourse, friendship, and entanglement with the men of this world, and every other occasion of temptation. In such circumstances, we ought to conduct ourselves like one who walks against the wind with a lighted taper, or who passes through a forest with a precious jewel; for the enemies of our souls, who watch for our treasure, are everywhere in ambush. We are apt to think this is a needless caution, and that we shall take good care of ourselves; but ah, we are not sufficiently acquainted with the enemy's devices, and our own weakness in the hour of temptation. Let us then

beware of all levity, dissipation, and the unbelieving suggestions of our carnal reason.

Now, therefore, one word more of encouragement, and with that I will conclude. Let us listen to and accept this glorious Gospel of the ever-blessed God. Christ loves us, and will continue to love us; he will impart to us the power of his love, and along with it every thing that is good in time and eternity. Christ loves us: what then are we doing; why should we despond; why are we still asleep?

Christ loves you, ye *youthful* souls, who in your blooming years are seeking something to love. Ah, how would I grieve, how would the Saviour grieve, if you suffered yourselves to be captivated by a false and deceitful love. Would it not be for ever to be lamented, if you should be seduced, defiled, and disgraced by the vain love of this world; by the love of such things as have nothing really charming, nothing truly delightful in them; which so soon, so very soon wither away, cause disgust, and vanish like smoke? Christ loves you; are you conscious of it? Do you reflect upon it? It is for him alone that your hearts have been given you; for him alone has the noble inclination to love been so deeply implanted in your hearts. O, if you rightly knew what it is to be found in Christ and his love, you would certainly become enamored and captivated by his incomparable beauty.

Christ loves you, ye *penitent, distressed, and fearful* hearts, and ye know it not, ye believe it not. Christ loves you of a truth; will you then continue in your despondency? Ought not this joyful message to inspirit you? If you cannot yet fully believe it, make the attempt for once; venture, like queen Esther, who said, "If I perish, I perish." She approached the king with fear, and when she thought it was all over with her, the gracious sceptre was extended to her, and the king embraced her. Come, then, ye fearful souls, and you shall experience that your lot will not fall out less favorably than hers.

Christ loves us—all who are *partakers of the heavenly calling*. Ought we not, therefore, to awake out of sleep, to

lift up the eyes of our hearts, to love Christ in return, and to walk in his ways with the utmost alacrity? What an honor people esteem it when they are beloved by a king or a prince, or by the noble or the great, though it be with a love that imparts to its object nothing substantial or permanent. And lo, Christ, the Son of God, loves us as his bride. Ought we, then, to let the worthless follies of this world occupy our attention? Ought we not to let his love constrain us to detach our hearts from every worthless idol and rival, and devote them eternally to his divine love? In the heart of Jesus I behold nothing but love towards us: O what a shame, what a pity that any thing else should be seen in our hearts but the love of Christ.

In future, however, it must be otherwise with us. Once more, then, let us renew our covenant of love with Christ, now in his presence. Are we willing to bind and resign ourselves anew to the Fairest among ten thousand, in sincere and mutual love, and with an unfeigned, and, God grant, an irreversible assent and consent? Shall we do so? Is it the mature determination of our hearts? Come, then, and let us give the hand of our hearts to Jesus, who is present with us, and say in the spirit of true devotion,

Yea and amen with my whole heart,
Lord, I devote myself anew;
Willing with all, for thee, to part,
And swear to be for ever true!
Thy lovely name will I confess,
Whate'er a scoffing world may say,
And trust thy covenant faithfulness
To own me in the last great day.

DO YOU WANT A FRIEND?

Do you want a friend, powerful to protect you, rich to supply your wants, kind to sympathize with you, affectionate to feel for you, wise to guide you—a "friend that sticketh closer than a brother;" one to whom you can go at all times, at all seasons, under all circumstances; one to whom you can open all your heart; one who is worthy of all the affection of your soul; one whom you can esteem and delight in; one who is able to satisfy all that craving desire of happiness which you feel—who can assist you when all other friends fail—who can support you in your last agonies, and walk with you through the valley of the shadow of death; one whose influence and power extend beyond the grave—who is able to save you from the fire of hell, and to give you a place among the sons of God?

Reader, as you are a lost, perishing sinner, if you desire such a friend, let me tell you, to your joy, that I know of one, who is not only *all* that this description implies, but who is one that is far more valuable, far more excellent, far more desirable. His name is Jesus. He is *powerful* to protect you; for he is the Son of the living God, and all power is given unto him in heaven and in earth. He is *rich* to supply you; for he is God, the all-sufficient. In him are all the treasures of wisdom and knowledge. Are you, in a spiritual sense, poor, and wretched, and miserable, and blind, and naked? He will sell thee "gold, that thou mayest be rich"—sell it thee "without money and without price." He will give thee "white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear;" he will "anoint thine eyes with eye-salve, that thou mayest see;" he will give thee of his Holy Spirit, that thou

mayest see thy need of Christ, and discover his infinite power, and his gracious willingness to supply all thy need. By this blessed gift of his Holy Spirit, thou shalt have such discoveries of his glorious majesty, as "God over all, blessed for ever," as shall lead thee to call him LORD, so as none can do but by the Holy Ghost. And when oppressed in spirit under a sense of the sinfulness of thy nature, this adorable Comforter will testify of Jesus to thee, and give thee such confidence in the assurance that his blood cleanseth from all sin, as shall bring peace to thy soul. This blessed Spirit will also apply to thy soul all those exceeding great and precious promises of God which are made to them that believe in Christ Jesus, and whereby thou shalt escape the corruption that is in the world through lust.

Whatever temporal things you may want, this kind Friend is no less able than willing to supply, if they are suitable for you. Do you want one to *sympathize* with you? Seek Jesus for your friend, and trust in what he has done and suffered for you; believe in the efficacy of his atoning blood, and you will find that there can be no friend more sympathetic than he. He is one "who can have compassion on the ignorant, and on them that are out of the way," for that he himself also was compassed with infirmity. He is not one "who cannot be touched with the feeling of your infirmity, for he was in all points tempted like as you are, yet without sin." He is also *affectionate* to feel for you. That love which brought him from the skies he still retains; nor is its warmth diminished. He is *wise* to guide you. He knows all your circumstances, all your difficulties, and all your dangers. He knows what is best for you, and what is the truest wisdom. He, too, is the *Friend that sticketh closer than a brother.* He is never angry without just cause; never led aside by an evil temper. He will bear with your weakness with more than a brother's forbearance. He is one to whom you can go at *all times,* at *all seasons,*

and under *all circumstances.* He is not confined to any place; so that, wherever you are, you may have access to him.

No change of circumstances alters his affection. He will befriend you in sickness as well as in health; in age as well as in youth; in adversity as well as in prosperity. He is one *to whom you can open all your heart;* for he has given you such amazing proofs of his love, that you cannot doubt his affection. Think of him as God incarnate, God in human flesh, dying for our sins, that we might not perish, but have everlasting life; and you cannot but be willing to pour out your heart before him, to tell him of all your troubles, to confide in his love, and to repose on his bosom. He is one, too, who is worthy of all the affections of your soul; one whom you can esteem and delight in. Such wonderful love towards us, demands our love to him in return. Oh take him for your friend, reader, and then you will perceive how worthy he is of your tenderest affection. Then will he unfold his excellency and goodness, his loveliness and beauty; and you will find him to be the "chief among ten thousand, and altogether lovely."

Reader, you desire to be happy; you thirst for happiness. Repent of sin; go in faith unto *this* Friend, and he will give you of the water of life; give you the influences of the Holy Spirit; give you spiritual health; give you complete enjoyment in communion with God. In vain do you seek for perfect happiness in earthly enjoyments; your desires after happiness are so extensive that nothing can satisfy them but the enjoyment of God. Take Jesus for your friend, and God will be the joy of your heart, and your portion for ever.

A time is fast approaching, when earthly friends cannot aid you; they cannot save you from the hour of death; they cannot support you in your last moments, nor accompany you through the dark valley of the shadow of death. But the *Friend* now pointed out—the blessed Jesus—he can

comfort and support you when all other friends can render you no assistance; he can receive your parting spirit, convey you safely through the shades of death, and bring you to that everlasting happiness which he shed his blood to procure. He died for our sins: believe in him; trust in what he has done and suffered; supplicate God, in his name, for the pardon of your sins and the gift of the Holy Spirit, and you shall be delivered from the "blackness of darkness for ever;" the fire of hell shall never touch you; but you shall dwell in the abodes of light and glory for ever and ever. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

One there is above all others,
Well deserves the name of Friend:
His is love beyond a brother's,
Costly, free, and knows no end!
They who once his kindness prove,
Find it everlasting love.

Which of all our friends, to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled in him to God:
This was boundless love indeed,
Jesus is a Friend in need.

When he lived on earth abased,
Friend of sinners was his name;
Now, above all glory raised,
He rejoices in the same;
Still he calls them brethren, friends,
And to all their wants attends.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 226.

FEMALE

INFLUENCE AND OBLIGATIONS.

BY REV. NATHAN S. S. BEMAN, D.D.

"The extent of female influence, and the importance of exerting it in favor of Christianity," are subjects which, perhaps, have never, as yet, powerfully arrested the attention, or deeply impressed the hearts of Christians. Much has been said, and much written, on the moral power exerted upon the world by female character and conduct; but these themes have been more frequently associated with poetry and fiction, than with religion and eternity. The interests of Christianity and the world require that this subject should be presented to the female mind in the simple light of fact and the Bible; and that Woman, who has, to say the least, her full share, under God, in moulding the destinies of the world, should understand the extent of her influence, and feel her consequent responsibility; and thus be prepared to call forth her own appropriate powers in serving God and doing good to his fallen creatures.

As to *the extent of female influence* in our world, it is beyond computation immense. It is often less noisy and imposing than that of the other sex, and for this reason has sometimes been overlooked; but it is always pervading and powerful. In all civilized countries it is an influence which reaches the deep and secret springs of human action; and not unfrequently brings about great and decisive changes in

the sentiments, the morals, and the happiness of the community, by means the most simple and natural, but which are hidden from an ordinary eye. It is an influence everywhere exerted. Its boundaries are those of the earth, and its duration can be measured only by eternity. This fact ought to be known and felt; it ought to be written, in all its length and breadth, on the female heart. Till this fact *is* known and felt, females can never be prepared, in the best and highest sense, either to live or die; can never be qualified to discharge, on the most elevated principles and to the fullest effect, their duties either to God or man. On this point, let females peruse, with deep and prayerful attention, the following remarks.

The influence of your sex exerts itself over *the earliest periods of rational life.* The first being that the child knows is its mother. To the young heart, the mother is the first object of affection and reverence. Her eye and voice, her tears and smiles, her caresses and reproofs, are the subjects of infant observation; and these present the earliest lesson that the young immortal ever learns. From the very nature of the case, mothers must impress their own image upon their children. The feelings, passions, and expressions of the mother, will become imperceptibly, and almost necessarily, the feelings, passions, and expressions of the child. To mothers, more than to any other human beings, is committed the important business of moulding the intellect and heart of every successive generation. This talent God himself has lodged with you that are mothers; and it is a talent which cannot be wrapped "in a napkin," or buried "in the earth," with impunity. How full of interest is the thought, that the infant who lies in the cradle, or in its mother's arms, is now receiving the outlines which may form the character of the future man or woman! Life or death may be conveyed in the earliest accents which are remembered

from maternal lips. The pious mother may put forth an influence which, blessed of God, may save her child. The mother who is living without God, and without a Scriptural hope, though her example may not be that of direct and positive irreligion, may put forth an influence which will destroy the soul of that *little one* who is thrown, helpless and ignorant, upon her care and instruction. If females were all Christians, and such Christians as they ought to be, a hope might be cherished that the world would soon be converted. The next generation might live in a new earth, and, as a part of their employment, celebrate the final victories of the cross.

Female influence is great in *the family circle.* It always has been so, and it always will be so. In countries blessed by civilization and Christianity, the wife and mother is a kind of presiding spirit in the sanctuary of domestic life. Her influence, of whatever character it may be, whether malignant or benign, spreads itself over the habitation, and takes deep and fast hold on the sentiments, the interests, and the hearts of this little community. Children, whether young or old, do not easily forget their mother. To trample on her authority, to thwart her wishes, to sport with her tears, and to grieve her spirit, must always cause many a pang on the part of her offspring. Before her influence can be annihilated, the ties of nature must be sundered, and the last amiable sensibility be obliterated from the heart. The wife, too, in all ordinary circumstances, must exert an influence over the husband. She is his chosen companion. Her dominion is the fireside and the family circle. The early instruction of the children, the regulation of the domestics, and the entire policy of the household are committed to her. The order, the moral habits, the piety, and the happiness of families, are more emphatically under the control of females than they are of the other sex. While

the husband and the father is pursuing his business abroad, the wife and mother is, perhaps, imparting a cast of character to those around her at home, which may extend through many generations; which will continue, either in dark or splendid lines, when our world shall be burned up, and the sun and stars shall have gone out. It will always depend much on female influence, whether religion shall be admitted into the family, or whether the door shall be shut against its entrance; whether "the curse of the Lord" shall be there, as it is "in the house of the wicked," or his blessing, as it is "in the habitation of the just." Prov. 3 : 33.

Females exert a vast moral influence upon *society at large.* It is not your province to fill the chair of state, to plan in the cabinet, or to execute in the field; but there is no department of human life, and no corner of the world, where your influence is not felt. To say nothing of the indirect control which females often have over the great movements of society, by that influence which they possess with their husbands and sons, with their brothers and other family connections, look at the ordinary scenes of social life; at the popular opinions and prevailing amusements of the world; and it must be seen, that they are intrusted with a moral power that hardly knows a limit. The practical virtue of the world, the tone of piety in the church, and the salvation of souls, are probably more affected by the current maxims and amusements of the day, than by either the form or administration of civil government. And here female power is great indeed. In morals and religion, and in every thing with which morals and religion stand directly connected, your sex may do as much good or hurt, as men ordinarily effect in the politics and government of the world. What man would be a *drunkard,* if he were sure to receive universal female reprobation? What man would fight a *duel,* if the united female voice were to cry

out *murder* upon the shameful deed? How long would the amusements of the theatre continue to corrupt our large cities, if no female would appear upon the stage, nor on any occasion, take her seat in this great temple of vice? How long would the ballroom be crowded, and gay, and extravagant, and dissipating parties maintain an existence, if every female were to set her face against them, and resolve to go to no place where the voice of Christ and duty did not call her? If the whole female world were to revere the Sabbath, and were found in the house of God on this sacred day, what a happy revolution would soon be effected! The kingdom of God would come. The blessed reign of Christ would be established on the earth.

Females have it in their power to do much good among *the children of affliction.* Sin has rendered our world the abode of deep and dreadful suffering. The marks of God's displeasure may be everywhere seen. Disease, and poverty, and death, are moving on in their melancholy course, and making the earth desolate. It is the business of the philanthropist and the Christian to diminish the amount of human misery. If we would act for God and eternity, much of the employment of life must consist in relieving the wants of the needy, in administering to the sick, in imparting consolation to the afflicted, and in drying up the mourner's tears. And to these works of beneficence females are peculiarly adapted. Your native sympathies are cast into the proper mould for this sacred business. You easily enter into the interests and sorrows of others. Your social temperament disposes you to "weep with them that weep." You can often find admission, too, where the other sex would be excluded; and your entire habits of life prepare you to enter the scene of domestic affliction with the best prospects of doing good. Here, every power and every affection may find ample scope. In the house of poverty

you may light up a blessed smile. In the chamber of disease, and by the pillow of death, the pious female is mercy's angel. In these scenes she may become the Saviour's advocate. Here, amidst groans, and wretchedness, and tears, the Holy Spirit may bless her efforts, and impress heaven's image on the heart.

Sabbath-schools open a broad and delightful field for the exercise of female talents and virtues. These seminaries are making a new experiment of moral power and gospel truth upon the world. In their efforts to diffuse light and save the soul, we have a new and most interesting interpretation of the divine command to "preach the Gospel to *every creature.*" Here the scheme of redeeming grace is brought down to the capacities of children, and the great truths of the Bible are made to operate upon the juvenile and infant mind. And for this labor of love, females are peculiarly fitted. You may here, under God, train up children for heaven. The little ones whom you take by the hand and instruct, and for whom you pray, are some of them without a mother to teach them or to pray for them; and not a few have mothers whose entire example and influence are enlisted for their temporal and eternal ruin. What an office of mercy, like that of guardian angels, is it to throw yourselves between these little immortals and destruction! With the spirit of your Master—a spirit which is never more lovely or efficient than when it warms the hearts and inspires the exertions of females—you may here diffuse an influence which will tell upon the records of other generations; you may accomplish purposes of mercy which will receive their proper distinction on the annals of eternity. A vast amount of the good which Sabbath-schools are destined to bring about, must depend on female effort; and a portion of this good can be done by none but your sex. You are the very persons to collect the little female

wanderers into Sabbath-schools, and there, under your instructions, may be commenced and deepened, impressions which will make both earth and heaven glad.

This influence of females in our world imposes a responsibility deep and fearful; and motives of no ordinary character call upon your sex to exert it IN FAVOR OF CHRISTIANITY. To do this is *a duty which you owe to God.* His hand made you, and continues to sustain you. Year after year, in this dying world, it has held you up from the grave, and preserved you from falling into everlasting ruin. All your rich and distinguishing privileges are his gift. Every talent intrusted to your care is the property of your Maker, God. He formed your intellect and strung your heart. He has opened before you, in this world of effort and of hope, a broad field of usefulness, and directed you to enter and labor for him. Yes, the command of Almighty God is on you. And this command is of no doubtful character; it is of no difficult interpretation. The God that made you, and bestowed upon you all your capacities for serving him and doing good, requires your hearts and lives. He enforces his claims by all the authority of his eternal Godhead. Here, then, settle this simple question; whether you will obey God or not. Before you rise from the perusal of this Tract, make the determination to devote your whole self to the cause of Jesus Christ; your time, your talents, your influence, your prayers, and your efforts; bring them all, as the widow did her "two mites," and cast them into the treasury of the Lord. Or, if you will not do this, then remember, that you are God's creature, that you live in this world, and that you must soon die; and remember, that you may not cherish a Christian hope while you are living and dying with the claims of God uncancelled, and the command of God disobeyed.

Let females reflect on *the guilt which they incur* by

refusing to exert their influence in favor of the Christian religion. Let them seriously consider *whose authority* they reject and contemn, when they do nothing to honor Christ and save souls; and when, perhaps, they do much to dishonor the former, and destroy the latter—when, in fact, they neglect their *own* souls and the souls of *others*. It is the authority of the everlasting God. Oh, what an act of high-handed rebellion is here! A female setting her God at defiance! And remember, God has bestowed upon you powers and opportunities of *achieving much*. He has exalted you in the family circle, has thrown the entire infant world into your arms for moral training, given you a vast control over the virtues and vices of society, opened before you the habitations of poverty, disease, and death, and invited you to enter and do good; and if these interests are disregarded, if this trust is betrayed, guilt of a crimson stain must be incurred. If properly seen and felt, this guilt would be indeed appalling here; but its true character will never be known till it is looked upon in the light of eternity. It will then be seen, that "where much is given, much is required;" and that guilt and punishment will be proportioned to the talents and influence which have been possessed and abused. It will then be seen, too, that you are chargeable with the loss of that good which you might have secured by embarking in the great interests of Christ's kingdom. And do you ask the amount of this good, in order to finish the picture of your guilt? This can never be ascertained till we obtain facts from the records of another world. But should the soul of your husband, your child, or your neighbor, perish for the want of that Christian influence which you might have exerted—and who will dare to say that this may not be the case?—what guilt would be yours! Think of this—a soul irrecoverably and eternally lost through your neglect! And instead of *one* soul, it may

be *many*. Can the female heart reflect on these things, and not be moved? Oh, while you read, resolve, by the help of God, to consecrate your soul, with all its living energies, to the kingdom of Jesus Christ and the interests of a perishing world. Let your *own* heart be right with God, and then you may do good to others.

But if the fear of incurring guilt cannot induce you to devote your influence to the cause of Jesus Christ, then let the consideration of *the actual good you may accomplish* find its way to your heart. You live in a world of means; and God himself is bringing about his great purposes by the use of means; by the instrumentality of human influence and of human action. He is employing men and women as his instruments to reform and save their fellow-beings. The work of preaching the Gospel is committed to *men;* but this is only one wheel in the vast and mighty machine which is radically to change the character, feelings, and habits of the world. In the gospel kingdom much is to be done; and the exertions of pious females have always been attended by the blessing of Heaven. God has given you influence for this very purpose, that you might exert it for his glory and the good of others.

But do you ask what good you *can* do? The answer is easy. Much is to be done; so much, that your last talent is needed, your last effort is called for in the kingdom of Christ. Lift up your eyes and look upon the world, and let the surrounding scene affect your heart. What untold miseries are to be relieved; what inveterate vices are to be rooted out; what profound ignorance is to be instructed; what scarlet abominations are to be met with a decided frown; what Christian virtues are to be trained and cultivated; what enterprises of heavenly charity are to be enlarged, perfected, and sustained; and what an unnumbered multitude of immortal souls are to be saved from hell, and

fitted for heaven! Some of this work is committed exclusively to female hands; and much more might be accomplished by female effort, if your entire influence were made to bear upon the moral interests of the world. Let every female who reads this Tract—looking to God for the aid of his Holy Spirit—resolve that she will, from this moment, do every thing in her power to give success to the Gospel, and to save souls; and what might not be done? The church would put on her beautiful garments, the earth would feel the sacred impulse, and the angels would come down from heaven to rejoice. You have influence at home and abroad, over your own sex, and through the various circles of human life; and if this influence were exerted to the utmost, every power called into action, and every resource laid under contribution; if you were to act with the judgment-bar before your eyes, and with the joys and woes of eternity pressing upon your hearts, you would prevent an amount of misery which no arithmetic could compute; you would accomplish an amount of good which would become one of the themes of the everlasting song.

Should these motives prove ineffectual, then let females reflect on *the evils which must be the consequence of refusing* to enlist their influence in favor of the Gospel. You are placed in a situation where you must act. You must be the friends or the enemies of God. You might as soon renounce your *existence* as your influence. If it is not exerted for Christ, it must be enlisted against him. If you do no good, you will accomplish much evil. And in such a world as this, it is much easier to do evil than to do good. A bad example, and perverted influence, fall in with the natural current of the heart and world, and, on this principle, a small effort may do great mischief. It is easier to destroy a hundred souls than to save one. What, then, must be the consequences of enlisting your example and

influence against the cause of Jesus Christ? This is the true state of the case; for "those who are not *for* Christ, are *against* him." Look into your own families, and abroad in society; look down the track of future generations, and along the dread current pursued by the ever-rolling and unwasting ages of eternity, and read the dark history of your present doings! You refuse to exert the influence which God has given you for the glory of his Son who died for you, and for the good of souls who are perishing around you. Nay, more; you neglect your own salvation, and use your influence against God, and Christ, and souls. And what is the consequence? You are giving a downward impulse to a world already groaning under the curse of Heaven. You are confirming many of your own sex in irreligion, and fastening the bands of death upon them. You are giving a moral tone to a generation who will rise up and rebel against God. You are increasing the gayety, the pleasures, and the dissipations of society, and thus shutting Christ, as far as in you lies, from a thousand houses, and grieving the Holy Spirit from ten thousand hearts. You are opening channels which are every day filling with troubled waters. You are swelling that stream which bears upon its dark bosom the souls of your fellow-beings to an eternal hell. And if without religion, you are floating along to the same world of sin and woe.

If all this is not enough, then let *gratitude to Jesus Christ* induce you to employ your influence in his service. He has conferred blessings upon you which deserve a grateful return. Some of these blessings are common to both sexes, and call for a common expression of gratitude from all those who live under the light of the Gospel; others are peculiar to your sex, and demand special gratitude from every female heart, and special effort from every female hand. In common with others, you are indebted to Jesus

Christ for the only true light that shines upon this dark world. For you, as well as others, he taught and labored, wept and prayed, groaned and died. His atonement has opened, in this ruined world, the only door of hope. Without Jesus Christ, you must have been a wanderer in life, a victim of despair in the hour of death, and an outcast from heaven in eternity. There *could* have been no alternative. But the Gospel has bestowed many blessings which are peculiar to your sex. In the present world, it is your best friend; among men, your most successful advocate. Where Jesus Christ and his Gospel are not known, women are ignorant and debased, and almost, if not altogether, slaves. They are depressed by the hand of a rough and unsparing despotism. Look at the females of Turkey, of India, and of our western wilderness. It is so in every land where the light of revelation has not come; and it always has been so in every age of the world. For the females of Christendom the Son of God has done every thing. He has called you forth from obscurity, and lifted you up from degradation. And now you are called upon for your grateful tribute; and this should be nothing less than the consecration of your heart and life to Christ. Oh, let not the hand of a female ever be lifted to smite the Saviour's cheek, or employed to plait a crown of thorns for his brow! A female *infidel* is a monster in the human form. A female, too, who rejects the Gospel, and remains impenitent, and will not have Jesus Christ to reign over her, is guilty of most flagrant ingratitude. No wonder that women were among the most ardent and active of Christ's followers while here on earth; no wonder they stood weeping by the cross, when even the apostles themselves were scattered like sheep; no wonder that his very sepulchre was dear to their hearts, for his coming published a jubilee to the female world. Female reader, will you not here fall at the feet of

Jesus Christ, and lift your eyes, streaming with the tears of gratitude, to heaven, and cry, "Lord, what wilt thou have *me* to do?"

The last consideration which will here be urged is, that *the present state of the world is favorable* to female effort. Pious women have always done much in the kingdom of Christ. They followed the Son of God, and ministered to his necessities, while here below. In the days of the apostles, honorable mention is made of their activity and usefulness in the church of God. Indeed, in every age, the progress of the Gospel has been essentially aided by their pious and devoted labors. Who can compute, this side of heaven, the influence of Hannah More in favor of the Gospel? When will the name of Harriet Newell be forgotten in the East, or cease to be associated, through the world, with the labor, and toils, and triumphs of the missionary cause? How many will find eternal rest in heaven through the beneficence of a Norris, or the piety and prayers of an Isabella Graham! Those who have gone before you, have done much; but, by the grace of God, still more may be accomplished by female effort.

There never has been a day, since the Gospel commenced its blessed career, when the exertions of females were more needed by the church, or when their influence could accomplish more good in the world, than the present. Every benevolent enterprise under heaven must be affected by the course which you pursue. If you turn away from Jesus Christ, and resist his claims, and cast your influence into the opposite scale, the great work of bringing the world to the foot of the cross must, at least for a time, and in no inconsiderable measure, languish. If this influence is called forth, and made to act in a proper direction, God's providence and grace may enable you to touch every spring, and give motion to every wheel, in that great machine which is

to change the moral state of the world. And there is nothing that stands in the way of successful action. Public sentiment is in favor of female zeal and effort. Numbers of your sex have already done much, and their praise is in the churches. The treasury of almost every Christian institution is deeply indebted to the beneficence and activity of females. But oh, what vast multitudes in gospel lands, some in the church, and still greater numbers out of the church, have, as yet, done nothing! They have never put their hand to the great work for which they were made. But how can the female heart refuse? God has spread the world before you as the field of effort, and the spirit of the age invites you to enter. The signs of the times indicate your solemn duty, and in the discharge of this duty you have the promise and presence of God to sustain you. The eyes of the world—and, perhaps, of more worlds than one —are turned upon your sex. The ministers of the Gospel are expecting much of you; the church are placing great dependence upon the continued and increasing efforts of those who have already enlisted in the cause of Heaven, and are looking forward with fond hopes to a vast accession of female influence; and even the distant heathen, who have learned enough of themselves and their present condition to begin to feel their own necessities, are stretching out their supplicating hands to you.

Here, then, with life and eternity before you, make your final decision. Come around the cross, as pious women did when the Saviour hung upon it; hasten to the sepulchre, to embalm, not the *body*, but the *memory* of the Son of God; with melting hearts and flowing tears, take your places, where Mary sat, "at the feet of Jesus;" commit the entire energies of your souls to the influence and motions of that Spirit which will lead you to follow Christ, and minister to him of your "substance:" do these things, and effects the

most cheering and triumphant must follow. You can do more to encourage the hearts and strengthen the hands of ministers; more in your closets to call down, in answer to prayer, the blessing of God upon a bleeding and dying world; more to train up the infant and rising race for heaven; more to stay the burning tide of ruin which sets strong towards the regions of death and darkness; more to regenerate the world, and to rob Satan of his anticipated prey, than the combinations of earth and hell, with all their weapons of unholy war, and with all their deep-rooted enmity against God, can counteract or undo. You may here plant, and water, and train the flowers of another Eden; and, by the blessing of God, which is pledged to attend your sacrifices and efforts, you may cast around the earth the sweetest smile of Heaven.

NOTE.—A premium of fifty dollars, proposed by a benevolent individual, was awarded to the author of this Tract.

EVERY pious mother may exert upon her child a most controlling influence. Years need not dislodge her hold upon him. She can keep that hold in spite of a thousand things in his conduct that shall grieve her; can keep it when he is in the ball-chamber, and when at the card-table, and when mingling in the pollutions of the theatre; when he has a family of his own, and when far removed from her; when lost and gone from hope, and prayer, and promise. The mother of John Newton, how desperate was the grapple she took of his conscience! She held it when he had reached manhood; when his conduct was dark, and his habits vitiated, and all hope abandoned; when his character was lost, and his occupation lawless, and friends and helpers removed; and when his spirit was hardened almost to the

obduracy of a devil. Blessed mother, how much joy she now has in that son, while she reclines with him on the banks of the river of life, and listens while he rehearses the history of his long-protracted degradation, and his subsequent recovery, and ministry, and redemption.

And not mothers merely, for woman's influence can be mighty in all the relations. A good minister of Christ relates of himself the following fact: He was about to misspend the Sabbath in a ride of pleasure. A pious sister had watched his movements, and, as he was going out, met him in the door, and begged him *not to go*, as it would offend the Lord. But he would go. "Well, brother," said she, "be back early, as I shall spend the time of your absence in my closet, supplicating your forgiveness." He set out; but conviction had seized him, and his misery obliged him to return soon. He searched for his sister, and found her on her knees, and kneeled by her, and prayed and wept with her. Her influence saved her brother. We have read of Sabbath-school girls that brought their fathers to prayer; of the little captive maid that served in the house of Naaman the leper, captain of the host of Syria, who told him of the prophet that was in the land of Israel, and thus introduced heavenly light into Syria; of Abigail, whose wisdom saved her husband and her house; of Hannah, who reared for God the ablest of all the prophets; of the Shunamite, who had a chamber built for Elisha on the wall; and of thousands more, who have poured their kindly influence upon a lost world, and have gone to the general assembly of the church of the first-born in heaven.

No. 227.

CHRIST IS ALL.

In the Lord shall all the seed of Israel be justified, and shall glory. Isa. 45 : 24, 25. It is only the dying of that Just One for us, who are unjust, that can bring us to God. 1 Pet. 3 : 18. He who knew no sin was made sin for us, that we, who were nothing but sin, might be made the righteousness of God in him. 2 Cor. 5 : 21.

Christ is the Father's fulness of grace and glory. He must have the preëminence. He alone is worthy, who is to build the spiritual temple of the Lord, and to bear the glory. Every vessel of this temple, from the cups to the flagons, must all be hung upon Christ. He, by his Father's appointment, is the foundation-stone, corner-stone, top-stone.

Dost thou profess the name of Christ, and partake of his ordinances? Luke 1 : 6. Thou doest well. They are glorious privileges; but if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove unprofitable. 1 John, 1 : 7; 1 Cor. 3 : 11.

Many are tossed to and fro, ready to be carried away with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. Eph. 4 : 14. There are many foundations to build upon that are false, upon which much labor is spent in vain. Some are not speaking the truth in love; neither are they growing up into Him in all things, who is the head, even Christ. Eph. 4 : 15. There cannot be a growing in Christ, without a union with him. Without that union all we do is accursed.

If thou retain guilt and self-righteousness under thy profession, those vipers will eat out all the vitals of it. Try, and examine with the greatest strictness every day, what foundation thy profession and thy hope of glory are built upon, 1 Cor. 3 : 11; whether it were laid by the hand of Christ. If not, it will never be able to endure the storm which must come against it. Satan will throw it all down, and great will be the fall thereof. Matt 7 : 27.

Consider, the greatest sins may be hid under the greatest duties. See that the wound which sin hath made in thy soul be perfectly cured by "the blood of Christ:" not skinned over with duties, tears, enlargements, etc. Apply what thou wilt besides "the blood of Christ," it will poison the sore. Thou wilt find that sin was never mortified truly, if thou hast not seen Christ bleeding for thee upon the cross. Nothing can kill it but a sight of Christ's righteousness.

Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ, is the most desperate disease. Poor, ragged nature, with all its highest improvements, can never spin a garment fine enough, "without spot," to cover the soul's nakedness. Nothing can do it but Christ's perfect righteousness.

Whatsoever is of nature's spinning must be all unravelled before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder, and leave the soul naked and open to the wrath of God. All that nature can do can never make up the least drachm of grace, mortify sin, or look Christ in the face. Thou mayest hear, pray, receive the sacrament, and yet be miserable, unless thou seest Christ superior to all other excellency and righteousness in the world, and all these falling before the majesty of his love and grace. Isa. 2 : 17.

If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness, in him every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou wilt trample upon all the righteousness of men and angels, as to thine acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds. 1 Cor. 2 : 2. If ever thou hast seen Christ, thou hast seen him a rock higher than self-righteousness, Satan, and sin, Psa. 61 : 2; and this rock doth follow thee, 1 Cor. 10 : 4; and there will be a continual dropping of honey and grace out of that rock to satisfy thee. Psa. 81 : 16. Examine if ever thou hast beheld Christ as the only-begotten of the Father, full of grace and truth. John 1 : 14, 16, 17. Be sure that thou art come to Christ, that thou standest upon the

Rock of ages, hast answered to his call to thy soul, hast closed with him for justification.

Men talk much of *believing*, whilst whole and sound—few do it. Christ is the mystery of the Scripture; grace the mystery of Christ. *Believing* is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it; Christ will not esteem it believing. When thou believest and comest to Christ, thou must leave behind thee thine own righteousness, (O that is hard:) all thy holiness, sanctification, duties, tears, humblings; and bring nothing but thy sins, thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a perfect Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou will never agree. It is the hardest thing in the world to take Christ *alone* for righteousness; that is, to acknowledge him Christ.

Whatever comes in, when thou goest to God for acceptance, besides Christ, call it antichrist; bid it begone; make *only* Christ's righteousness triumphant. All besides that is Babylon, which must fall if Christ stand, and thou shalt rejoice in the day of the fall thereof. Christ alone did tread the wine-press, and there was none with him. Isa. 63 : 3. If thou join any thing to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe—was thy faith ever tried with an hour of temptation, and a thorough sight of sin? Was it ever put to resist Satan, and to feel the wrath of God lying upon thy conscience? When thou wert apprehensive of hell and the grave, then did God show thee Christ, a ransom, a righteousness? *Then* couldst thou say, "O, I see grace enough in Christ?" If so, thou mayest say that which is the greatest word in the world, *I believe.* Untried faith is uncertain faith.

With believing there must be a clear conviction of sin and the merits of the blood of Christ, and of Christ's willingness to save a man, considered merely as a sinner—a thing more difficult than to make a world. All the power in nature cannot get so high, in a storm of sin and guilt, as

really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then for the soul to place it to Christ's account, is gospel-like; that is, to make him Christ. He serves for that use. To accept Christ's righteousness *alone*, his blood *alone*, for salvation, is the sum of the Gospel. When the soul, in all duties and distresses, can say, "Nothing but Christ, Christ alone for righteousness, justification, sanctification, redemption, 1 Cor. 1 : 30; not humblings, not duties, not graces," then the soul rises above the reach of the billows.

All temptations, Satan's advantages, and our complainings, are laid in *self-righteousness and self-excellency. These* must be torn from thee, be as unwilling as thou wilt. With these Christ will not dwell; and till Christ come in, guilt will abide.

When guilt alarms, take heed of getting it allayed any way but by Christ's blood; all other ways tend to harden the conscience. Make Christ thy peace, Eph. 2 : 14—not thy duties, thy tears. Thou mayest offend Christ by duties as well as by sins. Look at Christ, and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness. Take heed of having one foot on thine own righteousness, another on Christ's. Until Christ come and sit upon a throne of grace in the conscience, there is nothing but guilt, terror, secret suspicions, the soul hanging between hope and fear, which is not an evangelic state.

Whosoever is afraid to see sin's utmost vileness, and to confess the desperate wickedness of his own heart, suspects the merits of Christ.

How great soever a sinner thou art, 1 John, 2 : 1, make Christ thine advocate, and thou wilt find him Jesus Christ the righteous. In all doubtings, fears, storms of conscience, look at Christ only and continually. Do not argue it with Satan, he desires no better; always answer him with, Thus saith the Lord. It is the office of Christ to be our Advocate, 1 John, 2 : 1; to answer the law as our Surety, Heb. 7 : 22, and justice as our Mediator. Gal. 3 : 20; 1 Tim. 2 : 5. He is sworn to that office. Heb. 7 : 20, 21. Put Christ upon

it. If thou wilt do any thing thyself, as satisfaction for sin, thou renouncest Christ the righteous, who was made sin for thee. 2 Cor. 5 : 21.

Satan may quote and corrupt, but he cannot answer Scripture. It is Christ's word of mighty authority. Christ foiled Satan with it. Matt. 4 : 10. In all the Scriptures there is not one hard word against a poor sinner, stript of self-righteousness. Nay, it plainly points him out to be the subject of the grace of the Gospel, and none else. Believe but Christ's willingness, and that will make thee willing. If thou findest that thou canst not believe, remember it is Christ's work to make thee believe. He works to will and to do of his good pleasure. Phil. 2 : 13. By grace thou art saved, through faith ; and that not of yourself ; it is the gift of God. Plead with him for that gift. Christ is the author and finisher of faith. Mourn for thine unbelief ; which is setting up guilt in the conscience above Christ, undervaluing the merits of Christ, accounting his blood an unholy, a common and unsatisfying thing.

Thou complainest much of thyself—doth thy sin make thee look more at Christ, less at thyself? that is right ; otherwise complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldst be looking at Christ, is self-righteous and pitiful. Looking at them will make thee proud, looking at Christ's grace will make thee humble. In all thy temptations be not discouraged. James 1 : 2. Those surges may be, not to drown thee, but to heave thee off from thyself upon the rock Christ.

Thou mayest be brought low, even to the brink of destruction, ready to fall. Many saints have been there ; yet, there thou mayest cry ; thence thou mayest look again towards the holy temple. Jonah 2 : 4. Into that temple which was built with hands, none might enter but purified ones, and with an offering too. Acts 21 : 26. But now Christ is our temple, sacrifice, altar, high priest, to whom none must come but *sinners*, and that without any offering but his own blood once offered. Heb. 7 : 27.

Remember all the patterns of grace that are in heaven

Thou thinkest, "Oh, what a monument of grace should I be." There are many thousands as rich monuments as thou canst be. No guilt ever exceeded the merits of Christ's blood; no sin could ever conquer the invincible power of his grace. Do not despair; hope still. When the clouds are blackest, even then look towards Christ, the standing pillar of the Father's love and grace, set up in heaven for all sinners to gaze upon continually. Whatsoever Satan or conscience says, do not conclude against thyself. Christ will have the last word. He is Judge of quick and dead, and must pronounce the final sentence. His blood speaks reconciliation, Col. 1 : 20; cleansing, 1 John 1 : 7; purchase, Acts 20 : 28; redemption, 1 Pet. 1 : 18, 19; purging, Heb. 9 : 13, 14; remission, ver. 22; liberty, Heb. 10 : 19; justification, Rom. 5 : 9; nearness to God. Eph. 2 : 13. Stand and hearken what God will say, for he will speak peace to his people, that they return no more to folly. Psa. 85 : 8. He speaks grace, mercy, and peace. 2 Tim. 1 : 2. That is the language of the Father and of Christ. Wait for Christ's appearing as the morning-star. Rev. 22 : 16. He shall come as certainly as the morning, as refreshing as the rain. Hos. 6 : 3.

The sun may as well be hindered from rising, as Christ the Sun of righteousness. Mal. 4 : 2. Look not a moment off from Christ. Look not upon sin, but look upon Christ first. When thou mournest for sin, if thou dost not see Christ, then away with it. Zech. 7 : 5. In every duty look at Christ; before duty, to pardon; in duty, to assist; after duty, to accept. Without this, it is but carnal, careless duty. Do not legalize the Gospel, as if part remained for thee to do and suffer, and Christ were but half a Mediator; as if thou must bear part of thine own sin, and make some satisfaction. Let sin break thy heart, but not thy hope in the Gospel.

Look more at justification than sanctification. In the highest commands, consider Christ, not as an exactor, to require, but as debtor, an undertaker, to work. If thou hast looked at thy resolutions, endeavors, workings, duties, qualifications, more than at the merits of Christ, it will cost thee

dear. No wonder thou goest complaining: graces may be evidences, the merits of Christ alone without them must be the foundation of thy hope. Christ only can be the hope of glory. Col. 1 : 27.

When we come to God, we must bring nothing but Christ with us. Any ingredients, or any previous qualification of our own, will poison and corrupt faith. He that builds upon duties and graces, knows not the merits of Christ. This makes believing so hard, so far above nature. If thou believest, thou must every day renounce (as dung and dross, Phil. 3 : 7, 8) thy privileges, thine obedience, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing but Christ must be held up. Every day thy workings, thy self-sufficiency must be destroyed; thou must receive all at God's hand. Christ is the gift of God. John 4 : 10, and 3 : 16. Faith is the gift of God. Eph. 2 : 8. Pardon is a free gift. Rom. 5 : 16. Ah, how nature storms, frets, rages at this: that all is gift, and it can purchase nothing with its works, and tears, and duties; that all works are excluded, and of no value in the justification of the soul. Rom. 4 : 5.

If nature had contrived the way of salvation, it would rather have put it into the hands of saints and angels to sell it, than into the hands of Christ who gives freely, whom therefore it suspects. Nature would set up a way to purchase by doing; therefore it abominates the merits of Christ as the most destructive thing to it. Nature would do any thing to be saved, rather than go to Christ, or close with Christ, and owe all to him. Christ will have nothing; but the soul would thrust somewhat of its own upon Christ. Here is the great controversy. Consider—didst thou ever yet see the merits of Christ, and the infinite satisfaction made by his death? Didst thou see this when the burden of sin and the wrath of God lay heavy on thy conscience? that is grace; the greatness of Christ's merits is not known but to a poor soul in deep distress. Slight convictions will have but a slight, low esteem of Christ's blood and merits.

Despairing sinner, thou lookest on thy right hand and on

thy left, saying, "Who will show me any good?" thou art tumbling over all thy duties and professions, to patch up a righteousness to save thee. Look at Christ now; look to him and be saved, all the ends of the earth. Isa. 45 : 22. There is none else. *He* is a Saviour, and there is none besides him. Ver. 21. Look anywhere else, and thou art undone. God will look at nothing but Christ; and thou must look at nothing else. Christ is lifted up on high, as the brazen serpent in the wilderness, that sinners at the end of the earth, the greatest distance, may see him and live. John 3 : 14, 15. The least sight of him will be saving; the least touch healing to thee. And God intends thou shouldst look on him; for he hath set him upon a high throne of glory, in the open view of all poor sinners. Thou hast infinite reason to look on him; no reason at all to look off him. He is meek and lowly of heart. Matt. 11 : 29. He will do that himself which he requires of his creatures; namely, bear with their infirmities, Rom. 15 : 1, not pleasing himself, ver. 2; he will restore with the spirit of meekness, Gal. 6 : 1, and bear their burdens, ver. 2. He will forgive, not only till seven times, but till seventy times seven. Matt. 18 : 21, 22. It tried the faith of the apostle to believe this. Luke 17 : 4, 5. Because we are hard to forgive, we think Christ is so.

We apprehend sin too great to be pardoned. We think Christ doth so, and measure infinite love with our line, infinite merits with our sins, which is the greatest pride and blasphemy. Psa. 103 : 11, 12. Hear what he saith: "I have found a ransom." Job 33 : 24. "In him I am well pleased." Matt. 3 : 17. God will have nothing else. Nothing else will do thee good, or satisfy conscience, but Christ who satisfied the Father. God doeth all upon the account of Christ. Thy deserts are rejection, wrath, hell. Christ's deserts are acceptance, pardon, life. He will not only show thee the one, but he will give thee the other. It is Christ's own glory and happiness to pardon.

Consider: whilst Christ was upon the earth, he was more among publicans and sinners, than among *scribes* and *Pharisees*, his professed adversaries, for they were righteous

ones. It is not as thou imaginest, that his state in glory makes him neglectful, scornful to poor sinners. No; he hath the same heart now in heaven. He is God, and changeth not. He is "the Lamb of God that taketh away the sins of the world." John 1 : 29. He went through all thy temptations, dejections, sorrows, desertions, rejections. Matt. 4 : 3–11, and 26; Mark 15 : 34; Luke 22 : 44; Matt. 26 : 38. He hath drunk the bitterest of the cup, and left thee the sweet; the condemnation is out. Christ drank the Father's wrath at one draught; and nothing but salvation is left for thee. Thou sayest, I cannot believe, I cannot repent. Christ is exalted a Prince and a Saviour, to give repentance and remission of sins. Acts 5 : 31. Hast thou nothing but sin and misery? Go to Christ with all thy impenitence and unbelief, to get faith and repentance from him : that is glorious. Say unto him, "Lord, I have brought no righteousness, no grace, to be accepted in, or justified by : I am come for thine." We would be bringing to Christ, and that must not be. Not a penny of nature's highest improvements will pass in heaven. Grace will not stand with works. Tit. 3 : 5; Rom. 11 : 6. That is a terrible point to nature, which cannot think of being stripped of all, not having a rag of duty or righteousness left to look at.

Self-righteousness and self-sufficiency are the darlings of nature, which she preserves as her life. That makes Christ obnoxious to nature. Nature cannot desire him. He is just opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it quite contrary to Christ : it would be for the just, the innocent, the holy. Christ makes the Gospel for thee; that is, for needy sinners—the ungodly, the unrighteous, the accursed.

Nature cannot endure to think the Gospel is only for sinners; it will rather choose to despair than to go to Christ upon such terms. When nature is oppressed with guilt or wrath, it will go to its old haunts of self-righteousness. An infinite Power must cast down those strongholds. None but the self-justiciary stands excluded by the Gospel. To such an one Christ cannot be made justification. He does

not know nor confess his sin. John 9 : 41. To say, "I am a sinner," is easy; but to pray with the publican, indeed, "Lord, be merciful to me a sinner," is the hardest prayer in the world. It is easy to say, "I believe in Christ;" but to see Christ full of grace and truth, "of whose fulness thou mayest receive grace for grace," that is saving. It is easy to profess Christ with the mouth; but to confess him with the heart, as Peter did, "to be the Christ, the Son of the living God," the alone Mediator, that is above flesh and blood. Many call Christ *Saviour;* few know him to be so. To see grace and salvation in Christ is the greatest sight in the world. Sights will cause applications. Men may be ashamed to think, that in the midst of so much profession, they have known so little of the blood of Christ, which is the main thing of the Gospel. A Christless, formal profession is the blackest sight next to hell. Thou mayest have many good things; and yet one thing may be wanting, that may make thee go away sorrowful from Christ. Thou hast never sold all that thou hast, never parted with all thine own righteousness. Thou mayest be high in duty, yet a perfect enemy and adversary to Christ in every prayer, in every ordinance.

Labor after sanctification to thy utmost, but make not a Christ of it to save thee: if so, it must come down one way or other. Christ's obedience and sufferings, not thy sanctification, must be thy justification before God; for if the Lord should appear terrible out of his holy place, fire would consume it as hay and stubble. This is religion: to build all upon the everlasting mountains of God's love and grace in Christ; to look continually at Christ's infinite righteousness and merits; to see the full guilt and defilement of sin pardoned and washed away: in these views to trample upon all self-righteousness, and be found continually in the righteousness of Christ only, Phil. 3 : 9, that Christ alone, as Mediator, may be exalted in his throne—mourning over all thy duties which thou hast not performed in the sight and sense of Christ's love. Without the blood of Christ on the conscience, all is dead service. Heb. 9 : 14.

Christ is so infinitely holy, that nature durst not look at him; so infinitely good, that nature can never believe him to be such, when it lies under full sights of sin. Christ is too high and glorious for nature so much as to touch. There must be a divine nature first put into the soul, to make it lay hold of Him who lies so infinitely beyond its sight. *That* Christ which the natural man can apprehend, is but a Christ of his own making; not the Father's Christ—not Jesus the Son of the living God, to whom none can come without the Father's drawing. John 6 : 44, 45.

Search the Scriptures daily, as mines of gold, wherein the heart of Christ is laid. John 5 : 39. Watch against constitutional sins, Psa. 59 : 5; see them in their vileness, and they shall never break out into act. Keep always a humble, empty, broken frame of heart, sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ immediately. God chargeth sin and guilt upon thee, to make thee look to Christ, the brazen serpent.

Judge not Christ's love by providences, but by promises. Psa. 73; Heb. 12; Eccles. 9. Bless God for shaking off false foundations; and for any way whereby he keeps the soul awakened and looking after Christ. Better is sickness and temptation, than security and slightness.

A slighting spirit will turn a profane spirit, and will sin and pray too. If it be not rooted out of the heart by constant and serious dealings with, and beholdings of Christ in duties, it will grow more strong and more deadly by being under ordinances. Measure not thy graces by others' attainments, but by the Scripture. Be serious and exact in duty, having the weight of it upon thy heart; but be as much afraid of taking comfort from duties as from sins. Comfort from any hand but Christ's is deadly. Be much in prayer, or you will never keep up much communion with God. As you are in closet-prayer, so you will be in all other ordinances.

Reckon not duties by high expressions, but by low frames

and views of Christ. Tremble at duties and gifts. It was the saying of a great saint, "he was more afraid of his duties than his sins:" the one often made him proud, the other made him humble. Slight not the lowest, meanest evidences of grace: God may put thee to make use of the lowest as thou thinkest, 1 John 3 : 14; even that may be worth a thousand worlds to thee.

Be true to truth, but not turbulent and scornful. Restore such as are fallen; help them up again with all the bowels of Christ. Set the broken disjointed bones with the grace of the Gospel.

High professor, despise not weak saints. Thou mayest come to wish to be in the condition of the meanest of them. Be faithful to others' infirmities, but sensible of thine own. Visit sick-beds and deserted souls much: they are excellent schools.

Abide in your calling. Be dutiful to all relations as to the Lord. Be content with little of the world; little will serve. Think every little of the earth much, because unworthy of the least. Think much of heaven; not little, because Christ is so rich and free. Think others better than thyself, and ever carry self-loathing about thee, as one fit to be trampled upon by all saints. See the vanity of the world, and love nothing but Christ. Mourn to see so little of Christ in the world, so few feeling their need of him—trifles please them better. To a secure soul, Christ is but a fable, the Scriptures but a story. Mourn to think how many are under ordinances who are not under grace; looking much after outward duties, little after Christ or grace. Prepare for the cross; welcome it; bear it triumphantly, as Christ's cross, whether it be scoffs, mockings, jeers, contempt, or imprisonments; but see it be Christ's cross, not thine own.

Sin will hinder from glorying in the cross of Christ. Omitting little truths against light may burden the conscience, as well as committing the greatest sins against light. If thou hast been taken from the depths of sin into Christ's bosom, and made to sit among princes in the household of God, O how shouldst thou live a pattern of mercy.

Redeemed, restored soul, what infinite sums dost thou owe Christ. With what a spiritual frame oughtest thou to walk and to do every duty. Sabbaths, what praising days, singing hallelujahs, should they be to thee. What a heaven is communion with Christ, and angels, and saints. What a bathing of the soul in eternal love; what a burial with Christ, dying to all things besides him. Every time thou thinkest of Christ, be astonished, and wonder: when thou seest sin, look at Christ's grace which did pardon it: when thou art proud, look at Christ's grace—that will humble and strike thee down to the dust.

Remember Christ's time of love, Ezek. 16 : 8, 9; when thou wast naked, *then* he chose thee. Canst thou ever have a proud thought? remember whose arms supported thee from sinking, and delivered thee from the lowest hell, Psa. 86 : 13; and shout in the ears of angels and men, Psa. 98, and for ever sing, "Praise, praise; grace, grace." Daily repent and pray, and walk in the sight of grace as one that hath the anointings of grace upon thee. Remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restoring; thy guilt, Christ's new applications of his blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness.

Blessed soul, whom Christ shall find, not having on his own righteousness, Phil. 3 : 9, but having his robes washed, and made white in the blood of the Lamb. Rev. 7 : 14.

Woful, miserable professor, who hast not the Gospel within. Rest not on the judgment of thy fellow-creatures. Thou mayest be applauded by them, and cast away in Christ's day of trial. Thou mayest come to ordinances, and never "come to Jesus and the blood of sprinkling." Heb. 12 : 24. Whatever workings or attainments are short of Christ's blood, merits, righteousness—the main object of the Gospel—fall short of the truth, and leave the soul in a condition of doubtings and questionings; and doubtings, if not

looked into betimes, will turn to a slightness of spirit, one of the most dangerous frames.

Trifle not with ordinances. Be much in meditation and prayer. Be constant and diligent in hearing Christ's word. We have need of doctrine, reproof, exhortation, consolation, as the tender herbs and the grass have of the rain, the dew, the small rain, and the showers. Deut. 32 : 2. Do all thou doest as soul-work unto Christ, Zech. 7 : 5, 6 ; as immediately dealing with Christ Jesus, as if he were looking on thee, and thou on him ; and gain all thy strength from him.

Observe what holy motions you find in your soul to duties. Prize the least good thought thou hast of Christ—the least good word thou speakest of him sincerely from the heart. Rich mercy ; O, bless God for it. Observe, if every day you have the Day-spring from on high, with his morning dews of mourning for sin, constantly visiting thee. Luke 1 : 78. Have you the bright Morning-star, with *fresh* influences of grace, and peace constantly arising, Rev. 22 : 16, and Christ sweetly greeting the soul in all duties ? Whatever duty makes not more spiritual, will make more carnal ; what doth not quicken and humble, will deaden and harden.

Judas may have the sop, the outward privileges of the supper of the Lord ; but John leaned on Christ's bosom. John 13 : 23. That is the gospel-ordinance posture, in which we should pray, and hear, and perform all duties. Nothing but lying in that bosom will dissolve hardness of heart, and make thee mourn kindly for sin, and cure a careless spirit, that gangrene in profession. That will humble indeed, and make the soul cordial to Christ, and sin vile to the soul ; yea, transform it into the glory of Christ. Never think thou art as thou shouldst be, a Christian of any attainment, until thou comest to this—always to see and feel thyself lying in the bosom of Christ, who is in the bosom of his Father. John 1 : 18. Come and pray the Father for near views of Christ, and you will be sure to speed. You can come with no request that pleaseth him better. He gave him out of his own bosom for that very end, to be held up before the

eyes of all sinners as the everlasting monument of his unspeakable love.

Looking at the natural sun weakeneth the eye. The more you look at Christ the Sun of righteousness, the stronger and clearer will the eye of faith be. Look but at Christ, you will love him, and live on him. Think on him continually. Keep the eye constantly upon Christ's blood, or every blast of temptation will shake you. If you would see sin's sinfulness, to loathe it and mourn, do not stand looking upon sin, but look upon Christ first, as suffering and satisfying for it. If you would see your graces, your sanctification, do not stand gazing upon them, but look at Christ's righteousness first, and through him at your graces. See the Son, and you see all.

In believing, what you first look at you expect stability from, and make the foundation of your hope. Go to Christ in sight of thy sin and misery, not of thy grace and holiness. Have nothing to do with thy graces and sanctification—they will but veil Christ—till thou hast seen Christ. He that looks upon Christ through his own graces, is like one that sees the sun in water, which wavereth and moves as the water doth. Look upon Christ only as shining in the firmament of his Father's love and grace, then you will see him in his own glory which is unspeakable.

Pride and unbelief will put you upon seeing somewhat in yourself first; but faith will have to do with none but Christ, who is inexpressibly glorious, and must swallow up thy sanctification as well as thy sins; for God made him both for us, and we must make him both. 1 Cor. 1 : 30; 2 Cor. 5 : 21. He that sets up his sanctification to look at for comfort, sets up a great idol, which will but strengthen his doubts and fears. Do but look off from Christ, and presently, like Peter, you sink in doubts.

A *Christian* never wants comfort, but by breaking the order and method of the Gospel: looking on his own, and looking off from Christ's perfect righteousness; which is to choose rather to live by candlelight than by the light of the sun. The honey that you suck from your own righteous-

ness will turn into perfect gall; and the light that you take from *that* to walk in, will turn into black night upon the soul. Satan is tempting thee to look at thine own graces, to get comfort from them. Then the Father comes and points thee to Christ's grace, as rich, glorious, and infinitely pleasing to him, and biddeth thee study Christ's righteousness. His biddings are enablings—a blessed power—a sweet whisper, checking thine unbelief. Follow the least hint close with much prayer; prize it as an invaluable jewel; it is an earnest of more to come.

Again, if you would pray and cannot, and so are discouraged, see Christ praying for you, using his interest with the Father for you. John 14: 16, and ch. 17. If you be troubled, see Christ your *peace*, Eph. 2: 14, leaving you peace when he went up to heaven; again and again charging you not to be troubled, no, not in the least—sinfully troubled—so as to obstruct thy comfort or thy believing. John 14: 1–27. He is now upon the throne, having spoiled upon the cross, in the lowest state of his humiliation, all that can hurt or annoy thee. He hath borne all thy sins, sorrows, troubles, temptations, and is gone to prepare a mansion for thee.

Thou who hast seen Christ ALL, and thyself absolutely NOTHING; who makest Christ all thy life, and art dead to all righteousness besides; thou art the Christian—one highly beloved, who hast found favor with God, a favorite of heaven. Make Christ this one return for all his love to thee: love his poor saints and people—the meanest, the weakest, notwithstanding any difference in judgment—they are graven on his heart as the names of the children of Israel on Aaron's breastplate. Exodus 28: 21. Let them be so on thine. "Pray for the peace of Jerusalem; they shall prosper that love thee." Psa. 122: 6.

NOTE.—The above is the substance of "A Choice Drop of Honey from the Rock Christ, by Rev. T. Wilcox," as revised by Rev. Henry Peckwell, D. D.

No. 228.

MORAL DIGNITY

OF

THE MISSIONARY ENTERPRISE.

BY REV. FRANCIS WAYLAND, D. D.

THE FIELD IS THE WORLD.

PHILOSOPHERS have speculated much concerning a process of sensation, which has commonly been denominated the emotion of sublimity. Aware that, like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but, content with remarking the occasions on which it is excited, have told us that it arises, in general, from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea somewhat varied, in the language of a critic of antiquity, "That alone is truly sublime, of which the conception is vast, the effect irresistible, and the remembrance scarcely, if ever, to be erased."

But although philosophers alone have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and, as it advanced, enveloping in misty obscurity village and hamlet, forest and meadow, has tasted the sublime in all its reality; and whilst the thunder has rolled and the lightning flashed around him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when, on a sudden, he has thought upon the unfathomable abyss beneath him, and the wide waste of waters around him, and

the infinite expanse above him, has enjoyed, to the full, the emotion of sublimity, whilst his inmost soul has trembled at the vastness of its own conceptions. But why need I multiply illustrations from nature? Who does not recollect the emotions he has felt whilst surveying aught in the material world of terror or of vastness?

And this sensation is not produced by grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking to the uttermost the energies of his intellectual or moral nature. Through the long lapse of centuries, who, without emotion, has read of LEONIDAS and his three hundred, throwing themselves as a barrier before the myriads of Xerxes, and contending unto death for the liberties of Greece?

But we need not turn to classic story to find all that is great in human action; we find it in our own times, and in the history of our own country. Who is there of us that, even in the nursery, has not felt his spirit stir within him, when, with childlike wonder, he has listened to the story of WASHINGTON? And although the terms of the narrative were scarcely intelligible, yet the young soul kindled at the thought of one man's working out the deliverance of a nation. And as our understanding, strengthened by age, was at last able to grasp the detail of this transaction, we saw that our infantile conceptions had fallen far short of its grandeur. O if an American citizen ever exults in the contemplation of all that is sublime in human enterprise, it is when, bringing to mind the men who first conceived the idea of this nation's independence, he beholds them estimating the power of her oppressor, the resources of her citizens, deciding in their collected might that this nation should be free, and through the long years of trial that ensued, never blenching from their purpose, but freely redeeming the pledge they had given, to consecrate to it "their lives, their fortunes, and their sacred honor."

"Patriots have toiled, and in their country's cause
Bled nobly; and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre. The historic muse,
Proud of her treasure, marches with it down
To latest times; and sculpture, in her turn,
Gives bond in stone and ever-during brass,
To guard them, and immortalize her trust."

It is not in the field of patriotism alone, that deeds have been achieved to which history has awarded the palm of moral sublimity. There have lived men, in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion over the face of the earth, have felt for the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature, to strike off one form of suffering from the catalogue of human woe. Such a man was Howard. Surveying our world like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved, single-handed, to gauge and to measure one form of unpitied, unheeded wretchedness, and, bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons, to endure from the fatigues of inhospitable travel, and to brook from the insolence of legalized oppression. He knew that he was devoting himself upon the altar of philanthropy, and he willingly devoted himself. He had marked out his destiny, and he hastened forward to its accomplishment, with an intensity "which the nature of the human mind forbade to be more, and the character of the individual forbade to be less." Thus he commenced a new era in the history of benevolence. And hence, the name of Howard will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man was Clarkson. We have seen him, laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder. We have seen him and his fellow-philanthropists for twenty years never waver from their purpose. We have seen them persevere amidst neglect, and obloquy, and contempt, and persecution, until, having roused the sensibilities of their nation, she rose in her might, and, by one act, separated herself from the foul iniquity.

It will not be doubted that, in such actions as these, there is much which may be truly called the moral sublime. If, then, we should attentively consider them, we might, perhaps, ascertain what must be the elements of that enterprise which may lay claim to this high appellation. It cannot be expected that in the few pages of a Tract we should analyze them critically. It will, however, we think, be found, upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the *conception was vast, the execution arduous, and the means to be employed simple, but efficient.* Were not the object *vast*, it could not arrest our attention. Were not its accomplishment *arduous*, none of the nobler energies of man being tasked in its execution, we should see nothing to admire. Were not the means to that accomplishment *simple*, our whole conception being vague, the impression would be feeble. Were they not *efficient*, the most intense exertion could only terminate in failure and disgrace.

And here we may remark, that, wherever these elements have combined in any undertaking, public sentiment has generally united in pronouncing it sublime, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for a while have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not

to be changed by the opposition of interest, or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the inefficacy of its hate.

And we bless God that it is so. It is cheering to observe that, amidst so much that is debasing, there is still something that is ennobling in the character of man. But whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was, to the tasteful and erudite Greek, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who dwell upon the footstool? Why is it that the man, whose soul swells with ecstasy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combine among its essential elements the distinctive principles of the Gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth and good-will to man, fraught, as it would seem, with more than angelic benignity, should, to many of our

fellow-men, appear worthy of nothing better than neglect or obloquy?

The reason for all this we shall not now pretend to assign. We only express our regret that such should be the fact. Confining ourselves, therefore, to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe, that there is a large and most respectable portion of our fellow-citizens, for many of whom we entertain every sentiment of personal esteem, and to whose opinions, on most other subjects, we bow with unfeigned deference, who look with perfect apathy upon the present system of exertions for evangelizing the heathen: and we have been greatly misinformed, if there be not another, though a very different class, who consider these exertions a subject for ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise which was ever linked with the destinies of man. To show this will be our design; and in prosecuting it, we shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success.

I. The grandeur of the object. In the most enlarged sense of terms, *the field is the world*. Our design is radically to affect the temporal and eternal interests of the whole race of man. We have surveyed this field *statistically*, and find, that of the eight hundred millions who inhabit our globe, but two hundred millions have any knowledge of the religion of Jesus Christ. Of these, we are willing to allow that but one half are his real disciples, and that therefore there are seven of the eight hundred millions to whom the Gospel must be sent.

We have surveyed this field *geographically*. We have looked upon our own continent, and have seen that, with the exception of a narrow strip of thinly-settled country, from the gulf of St. Lawrence to the mouth of the Mississippi, the whole of this new world lieth in wickedness. Hordes of ruthless savages roam the wilderness of the West, and men almost as ignorant of the spirit of the Gospel, are struggling for independence in the South.

We have looked over Europe, and behold there one nation putting forth her energies in the cause of evangelizing the world. We have looked for another such nation; but it is not to be found. A few others are beginning to awake. Most of them, however, yet slumber. Many are themselves in need of missionaries. Nay, we know not but the movement of the cause of man in Europe is at present retrograde. There seems too evidently a coalition formed of the powers that be, to check the progress of moral and intellectual improvement, and to rivet again on the human mind the manacles of papal superstition. God only knows how soon the reaction will commence, which shall shake the continent to its centre, scatter thrones and sceptres and all the insignia of prescriptive authority, like the dust of the summer's threshing-floor, and establish throughout the Christian world representative governments, on the broad basis of common sense and inalienable right.

We have looked over Africa, and have seen that, upon one little portion, reclaimed from brutal idolatry by missionaries, the Sun of righteousness has shined. It is a land of Goshen, where they have light in their dwellings. Upon all the remainder of this vast continent, there broods a moral darkness, impervious as that which once veiled her own Egypt, on that prolonged and fearful night when no man knew his brother.

We have looked upon Asia, and have seen its northern nations, though under the government of a Christian prince,

scarcely nominally Christian. On the West, it is spell-bound by Mahommedan delusion. To the South, from the Persian gulf to the sea of Kamschatka, including also its numberless islands, except where here and there a Syrian church or a missionary station twinkles amidst the gloom, the whole of this immense portion of the human race is sitting in the region and shadow of death. Such, then, is the field for our exertion. It encircles the whole family of man; it includes every unevangelized being of the species to which we belong. We have thus surveyed the missionary field, that we may know how great is the undertaking to which we stand committed.

We have also made an estimate of the *miseries* of this world. We have seen how, in many places, the human mind, shackled by ignorance and enfeebled by vice, has dwindled almost to the standard of a brute. Our indignation has kindled at hearing of men, immortal as ourselves, bowing down and worshipping a wandering beggar, or paying adoration to reptiles and to stones.

Not only is intellect everywhere, under the dominion of idolatry, prostrated; beyond the boundaries of Christendom, on every side, the dark places of the earth are filled with the habitations of cruelty. We have mourned over the savage ferocity of the Indians of our western wilderness. We have turned to Africa, and seen almost the whole continent a prey to lawless banditti, or else bowing down in the most revolting idolatry. We have descended along her coast, and beheld villages burnt or depopulated, fields laid waste, and her people, who have escaped destruction, naked and famishing, flee to their forests at the sight of a stranger.

We have turned to Asia, and beheld how the demon of her idolatry has worse than debased, has brutalized the mind of man. Everywhere his despotism has been grievous; here, with merciless tyranny, he has exulted in the misery of his victims. He has rent from the human heart all that

was endearing in the charities of life. He has taught the mother to tear away the infant as it smiled in her bosom, and cast it, the shrieking prey, to contending alligators. He has taught the son to light the funeral pile, and to witness, unmoved, the dying agonies of his widowed, murdered mother!

We have looked upon all this; and our object is, to purify the whole earth from these abominations. Our object will not have been accomplished till the tomahawk shall be buried for ever, and the tree of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

Our labors are not to cease until Africa shall have been enlightened and redeemed, and Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

How changed will then be the face of Asia! Bramins, and sooders, and castes, and shasters, will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning; while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any Christian mother: and the Hindoo son will pour into the wounded bosom of his widowed parent the oil of peace and consolation.

In a word, point us to the loveliest village that smiles upon a Scottish or New England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal

as happy and as gladsome as that Scottish or New England village. Point us to the spot on the face of the earth, where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighborhood in the world on which we dwell; and we tell you that our object is to render this whole earth, with all its nations, and kindreds, and tongues, and people, as happy, nay, happier than that neighborhood.

We have considered these beings as immortal, and candidates for an eternity of happiness or misery. And we cannot avoid the belief that they are exposed to eternal misery. Here, you will observe, the question with us is not, whether a heathen, unlearned in the Gospel, can be saved. We are willing to admit that he may. But if he be saved, he must possess holiness of heart; for without holiness no man shall see the Lord. And where shall we find holy heathen? Where is there the vestige of purity of heart among unevangelized nations? It is in vain to talk about the innocence of these children of nature. It is in vain to tell us of their graceful mythology. Their gods are such as lust makes welcome. Of their very religious services it is a shame to speak. To settle the question concerning their future destiny, it would only seem necessary to ask, What would be the character of that future state, in which those principles of heart, which the whole history of the heathen world developes, were suffered to operate in their unrestrained malignity?

No; solemn as is the thought, we do believe, that, dying in their present state, they will be exposed to all that is awful in the wrath of Almighty God. And we do believe that God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Our object is to convey to those who

are perishing, the news of this salvation. It is to furnish every family on the face of the whole earth with the word of God, written in its own language; and to send to every neighborhood a preacher of the cross of Christ. Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first-born, whose names are written in heaven. Our design will not be completed until

> "One song employs all nations, and all cry,
> 'Worthy the Lamb, for he was slain for us.'
> The dwellers in the vales, and on the rocks,
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy;
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish, reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality. You see, then, that our object is, not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite woe. And now we ask, What object ever undertaken by man can compare with this same design of evangelizing the world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise which seizes, with so strong a grasp, upon both the temporal and eternal

destinies of the whole family of man. But all this is not to be accomplished without laborious exertion. Hence we remark,

II. The missionary undertaking is arduous enough to call into action the noblest energies of man. Its arduousness is explained in one word, our *field is the world.* Our object is, to effect an entire moral revolution in the whole human race. Its arduousness, then, results of necessity from its magnitude.

I need not say, to those acquainted with the nature of the human mind, that a large moral mass is not easily and permanently affected. A little leaven does not soon leaven the whole lump. To produce a change even of speculative opinion upon a single nation, is an undertaking not easily accomplished. In the case before us, not a nation, but a world is to be *regenerated:* therefore, the change which we would effect is far from being merely speculative. If any man be in Christ, he is a new creature. Nothing short of this new creation will answer our purpose. We go forth, not to persuade men to turn from one idol to another, but to turn universally from idols, to serve the living God. We call upon those who are earthly, sensual, and devilish, to set their affections on things above. We go forth exhorting men to forsake every cherished lust, and present themselves a living sacrifice, holy and acceptable unto God. And this mighty moral revolution is to be effected, not in a family, a tribe, or a nation, but in a world which lieth in wickedness.

We have to operate upon a race, divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyranny, and inhabiting every district of country, salubrious or deadly, from the equator to the poles. To all these nations must the Gospel be sent; into all these languages must the Bible be translated; to all these climes,

salubrious or deadly, must the missionary penetrate; and under all these forms of government, mild or despotic, must he preach Christ, and him crucified.

Besides, we shall frequently interfere with the more sordid interests of men; and we expect them to increase the difficulties of our undertaking. If we can turn the heathen to God, many a source of unholy traffic will be dried up, and many a convenience of unhallowed gratification taken away. And hence we may expect, that the traffickers in human flesh, the disciples of mammon, and the devotees of pleasure, will be against us. From the heathen themselves we have the blackest darkness of ignorance to dispel. We have to assault systems venerable for their antiquity, and interwoven with every thing that is proud in a nation's history. Above all, we have to oppose the depravity of the human heart, grown still more inveterate by ages of continuance in unrestrained iniquity. In a word, we go forth to urge upon a world dead in trespasses and sins, a thorough renewal of heart, and an universal reformation of practice.

Brief as is this view of the difficulties which surround us, and time will not allow us to state them more in detail, you see that our undertaking is, as we said, arduous enough to task to the uttermost the noblest energies of man.

This enterprise requires consummate *wisdom* in the missionary who goes abroad, as well as in those who manage the concerns of a society at home. He who goes forth unprotected, to preach Christ to despotic, or badly-governed nations, must be wise as a serpent, and harmless as a dove. With undeviating firmness upon every thing essential, he must combine the most yielding facility upon all that is unimportant. And thus, while he goes forth in the spirit and power of Elias, he must, at the same time, become all things to all men, that by all means he may gain some. Great abilities are also required in him who conducts the mission at home. He must awaken, animate, and direct

the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence upon half as many nations, a thousand or ten thousand miles off. Indeed, it is hazarding nothing to predict, that if efforts for the extension of the Gospel continue to multiply with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet.

The missionary undertaking calls for *perseverance;* a perseverance of that character, which, having once formed its purpose, never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the missions to Greenland, and to the South Sea Islands, where we beheld men, for fifteen or twenty years, suffer every thing but martyrdom, and then, seeing no fruit from their labor, resolve to labor on till death, if so be they might, at last, *save one benighted heathen from the error of his ways.*

This undertaking calls for *self-denial* of the highest and holiest character. He who engages in it, must, at the very outset, dismiss every wish to stipulate for any thing but the mere favor of God. His first act is voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object for which he sacrifices, and is willing to sacrifice, every thing that the heart clings to on earth. For this object he would live; for this he would die; nay, he would live anywhere, and die anyhow, if so be he might rescue one soul from everlasting woe.

Hence, you see that this undertaking requires *courage.* It is not the courage which, wrought up by the stimulus of popular applause, can rush now and then upon the cannon's

mouth; it is the courage which, alone and unapplauded, will, year after year, look death every moment in the face, and never shrink from its purpose. It is a principle which will "make a man intrepidly dare every thing which can attack or oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press towards his object while death is impending over him." Such was the spirit which spake by the mouth of an apostle, when he said, "And now I go bound in the Spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

But, above all, the missionary undertaking requires *faith*, in its holiest and sublimest exercise. And let it not be supposed that we speak at random, when we mention the sublimity of faith. "Whatever," says the British moralist, "withdraws us from the power of the senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings." And when we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of to-day; a principle which enables a poor feeble tenant of the dust to take strong hold upon the perfections of Jehovah; and, fastening his hopes to the very throne of the Eternal, "bid earth roll, nor feel its idle whirl." This principle is the unfailing support of the missionary, through the long years of his toilsome pilgrimage; and, when he is compared with the heroes of this world, it is peculiar to him. By as much,

then, as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other.

III. Let us consider THE MEANS BY WHICH THIS MORAL REVOLUTION IS TO BE EFFECTED. It is, in a word, by the preaching of Jesus Christ, and him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only-begotten Son to die for them; and by all the eloquence of such an appeal, to entreat them, for Christ's sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding *simplicity* of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God. The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted, in preparing for the event of a single battle; and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the

simplest, the most unique of causes. He spake, and it was done: he commanded, and it stood fast.

Contemplate the *benevolence* of these means. In practice, the precepts of the Gospel may be summed up in the single command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away, by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward, when men shall beat their swords into ploughshares, and their spears into pruning-hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it, by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence, when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence, the arm of the patriot is generally, and of necessity, bathed in blood. Hence, with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension, or the infliction of evil. The Gospel produces good by the uni-

versal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize, now and then, a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other;

> "It droppeth as the gentle rain from heaven,
> Upon the place beneath; it is twice blessed,
> It blesseth him that gives, and him that takes."

Consider the *efficacy* of these means. The reasons which teach us to rely upon them with confidence, may be thus briefly stated.

1. We see that all which is really terrific in the misery of man, results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now, the Gospel of Jesus Christ is the remedy devised by Omniscience, specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that the universal obedience to the command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," would make this world a heaven. But nothing other than the Gospel of Christ can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and melt the frozen heart to love. For, said one who had experienced its efficacy, the love of Christ constraineth us; because we thus judge, that if one died for all, then all were dead; and that he died for all, that they which live should not live to themselves, but unto him who died for them, and rose again.

3. The preaching of the cross of Christ is a remedy for the miseries of the fall, which has been tested by the expe-

rience of eighteen hundred years; and has never, in a single instance, failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner an hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar conditions, from the abandoned inhabitant of Newgate to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest, and the crowded population of the densest metropolis. Everywhere, and at all times, it has been the power of God unto salvation to every one that believeth.

4. And lastly, we know from the word of the living God, that it will be successful, until this whole world has been redeemed from the effects of man's first disobedience. As truly as I live, saith Jehovah, all the earth shall be filled with the glory of the Lord. Ask of me, saith he to his Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. In the Revelation which he gave to his servant John, of things which should shortly come to pass: I heard, said the apostle, great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Here, then, is the ground of our unwavering confidence. Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the word of God, until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

And now, deliberately consider the nature of the missionary enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be

called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to be achieved; and we ask you, Does not every other enterprise to which man ever put forth his strength, dwindle into insignificance, before that of preaching Christ crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose we can very well bear the contempt of those who would point at us the finger of scorn. It is written, In the last days there shall be scoffers. We regret that it should be so. We regret that men should oppose an enterprise, of which the chief object is to turn sinners unto holiness. We pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by our Lord, to the first band which he commissioned, "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." So that this very contempt may at last involve them in a controversy infinitely more serious than they at present anticipate. The reviler of missions, and the missionary of the cross, must both stand before the judgment-seat of Him who said, "Go ye into all the world, and preach the Gospel to every creature." It is affecting to think, that, whilst the one, surrounded by the nation who, through his instrumentality, have been rescued from everlasting death, shall receive the plaudit, Well done, good and faithful servant, the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness of our undertaking. They may point us to countries once the seat of the church, now overspread with Mohammedan delusion; or, bidding us look at nations

who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers. First, the assumption that our cause is declining is utterly gratuitous. We think it not difficult to prove, that the distinctive principles we so much venerate, never swayed so powerful an influence over the destinies of the human race as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and sagacity in council, have assigned the highest rank in political importance, and you point us to nations whose religious opinions are most closely allied to those we cherish. Besides, when was there a period, since the days of the apostles, in which so many converts have been made to these principles, as have been made, both from Christian and Pagan nations, within the last thirty years? Never did the people of the saints of the Most High look so much like going forth in serious earnest, to take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as at this very day. We see, then, nothing in the signs of the times which forebodes a failure, but every thing which promises that our undertaking will prosper. But, secondly, suppose the cause did seem declining, we should see no reason to relax our exertions, for Jesus Christ has said, "Preach the Gospel to every creature." Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of Almighty God.

Again, suppose all that this affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let iniquity abound, and the love of many wax cold, even until there is, on the face of this earth, but one pure church of our Lord and Saviour Jesus Christ. All we ask is, that we may

be members of that one church. God grant that we may throw ourselves into this Thermopylæ of the moral universe.

But, even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time, when the whole church of Christ not only could be, but actually was gathered with one accord in one place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has, with one accord, believed the Gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians! Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt, amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger, and defies its point." She has entered Italy, and appears before the walls of the Eternal City. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capitol. She has placed upon her brow the diadem of the Cæsars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our field is the world.* The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us.

This enterprise of mercy the Son of God came down from heaven to commence, and in commencing it, he laid

down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world. With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a coworker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall.

Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned him; and the cause expects every man to do his duty.

1. You may assist in it by your *prayers*. After all that we have said about means, we know that every thing will be in vain without the influences of the Holy Spirit. Paul may plant, and Apollos water, it is God who giveth the increase. And these influences are promised, and promised alone, in answer to prayer. Ye, then, who love the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the whole earth.

2. You may assist by your *personal exertions*. This cause requires a vigorous, persevering, universal, and systematic effort. It requires that a spirit should pervade every one of us, which shall prompt him to ask himself every morning, What can I do for Christ to-day? and which should make him feel humbled and ashamed, if at evening he were obliged to confess he had done nothing. Each one of us is as much obligated as the missionaries themselves, to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that Gospel, of which the fundamental principle is, *None of us liveth to himself*. And not only is every one bound to ex-

ert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced may be induced to enlist that circle of which he is the centre, until a self-extending system of intense and reverberated action shall embody into one invincible phalanx "the sacramental host of God's elect." Awake, then, brethren, from your slumbers. Seek first the kingdom of God and his righteousness. And recollect, that what you would do must be done quickly. The day is far spent; the night is at hand. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom in the grave, whither thou goest.

3. You may assist by your *pecuniary contributions.* And here, I trust, it is unnecessary to say, that in such a cause we consider it a privilege to give. How so worthily can you appropriate a portion of that substance which Providence has given you, as in sending to your fellow-men, who sit in the region and shadow of death, a knowledge of the God who made them, and of Jesus Christ whom he hath sent? We pray you, so use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But, I doubt not, you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, he looks down continually upon the heart of every individual, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account, he will acknowledge it before an assembled universe, saying, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

May God of his grace enable us so to act, so that, on that day, we may meet with joy the record of our life; and to his name shall be the glory in Christ. Amen.

SELF-COMMUNION.

BY REV. ANDREW FULLER.

Presumptuous and thoughtless sinners are admonished to *stand in awe, and sin not; to commune with their own hearts upon their bed, and be still.* Psalm 4: 4. Bold as you may be in sin, there is One above you, who will call you to an account: pause, therefore, and think what you are about. To commune with our hearts, means much the same as to ponder the matter with ourselves. It is said of the adulteress, that "*lest thou shouldst ponder the path of life, her ways are movable, that thou canst not know them.*" She leads on her thoughtless admirers from one degree of sin to another, in quick succession; just as a person who should wish to bewilder you in a wood, and there murder you, would lead you on, under some fair pretence, from path to path, through one winding direction after another, never suffering you to stand still and pause, lest you should turn back and effect your escape. Thus it is with sinners: they are hurried on by delusion, from sin to sin, from company to company, and from one course of evil to another, while the enemy of their souls is doing every thing in his power to secure his dominion over them.

That which the adulteress most dreaded, was *thought*, close and serious thought; and this it is which the enemy of your souls most dreads. It is by "pondering the path of life," if at all, that you must escape the snare. If sinners are saved, it is *from their sins.* Their souls must be converted to the love of Christ; and the ordinary way that God takes to convert them is, by convincing them of sin, which is never effected but by their being brought to close and serious thought. It was by thinking of his ways, that David turned his feet to God's testimonies.

The place and time particularly recommended for this

exercise is, upon your bed, at night. If there be any time more favorable to reflection than others, it must be that in which you are free from all intruding company and interruptions from without. Then, when you have retired from the world, and the world from you; when the hurry of business is withdrawn; when the tumult of the soul subsides, and is succeeded by a solemn stillness; when the darkness which surrounds you prevents the interference of sensible objects, and invites the mental eye to look inward, then commune with your own heart; take a reckoning with your soul; inquire what course you are in, and whither it will lead you.

It might be well to examine the *actions* of your life; but as the heart is the spring-head of action, the state of your *heart* must be the chief object of your inquiry. As to actions, they are neither good nor evil, but as they are the expressions of the heart. Were you to kill a fellow-creature, you know there would be no evil in it, provided it was by mere accident, and not from any malicious design, criminal passion, or careless neglect; and if you did ever so much good to your neighbor, yet if it were by accident and not from design, there would be no goodness in it. It is the disposition of our hearts that denominates our character in the sight of God. In all your communing, therefore, commune with your own *heart.*

Perhaps you will say, "I find great difficulty in collecting my thoughts, and fixing them upon those things which are of the greatest importance; when I would think, I scarcely know what to think about." Well, give me leave, then, to suggest a few plain QUESTIONS, which I would earnestly recommend you to put home to your own soul.

First: *Does my heart choose and follow after those things which my conscience tells me are right?* I can assure you, many do not. Their consciences tell them that they ought to fear God, to keep holy the Sabbath-day, to read and hear the word of God, and to perform various other duties; but their hearts are at variance with all these things. Their consciences tell them that they ought not to swear, lie, steal,

get intoxicated, cheat their creditors, and ruin their families; but their hearts, nevertheless, are set upon these, and many other such wicked courses; and they will pursue them, at all events. Is this the case with you? It is a miserable life to have the heart and conscience at variance. You are sensible it is so; and, therefore, if this is your character, you labor, I dare say, to lull conscience asleep, that you may enjoy the desires of your heart without interruption from its remonstrances. But this is a desperate way of going on. Conscience will not always sleep; and when it does awake, which perhaps may be upon a death-bed, its voice will be more terrible than thunder, and its accusations more painful than the sting of a scorpion. Did you never see a wicked man upon a dying bed? Perhaps not; possibly you cannot bear such sights, and therefore shun them. There are persons, however, who have; and, witnessing his agony, have longed to alleviate it. The guilt, the fear, and the horror, which have appeared in his eyes; the bitter regret that has preyed upon his dying heart, and the forebodings of everlasting misery that seemed to have seized his soul, have wrung their hearts with anguish; but all they could do was to drop an unavailing tear. Given up to the hardness of his heart, even the doctrine of salvation by the blood of the Lamb has had no effect upon him, and he has died in all the misery of despair. O that this may not be your end! Yet, if such be your life, and you persist in it, there is no reason but to expect that it will.

But it is possible that you may not sustain this character. Your heart and conscience may not be at such variance as to give you any considerable pain. If so, let me recommend a second question. *Is my conscience instructed and formed by the word of God?* Though you may be certain that you are in a wrong course if you live in the violation of conscience, yet you cannot always conclude that you are in a right one when you do not violate it, because conscience itself may err. Saul was conscientious in persecuting the followers of Christ; yet he was one of *the chief of sinners* for so doing. You may ask, "What can a man do, but follow that which

he thinks to be right?" True; but it becomes him to compare his thoughts with the word of God: for we are easily persuaded to think favorably of that conduct which suits our inclinations; and, where this is the case, the error of the conscience, instead of excusing the evil conduct, becomes itself an evil.

The consciences of many people tell them, that, if they take care of their families, pay every man his due, and attend public worship once or twice a week, this is all that can reasonably be expected at their hands. And I have heard this Scripture passage brought in proof of it. "What doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" But—to say nothing of the love of mercy towards our fellow-creatures—to walk humbly with God is a very different thing from the above exercises.

A man's conscience may be easy, and he may persuade himself that he is in the way to life, while, in fact, he is as far from it as the old Pharisees, against whom the heaviest woes of damnation were denounced. The case of such people seems to be worse, on some accounts, than of the openly profane; these, acting in opposition to their own consciences as well as to God, a faithful warning sometimes takes hold of their fears; but those, deluded by vain hope, consider all such warnings as inapplicable to them. Both are steering the same course; but the one is impeded by wind and tide, while the other is aided by the current of a perverted conscience. Do not forget to inquire, Is my conscience instructed and formed by the word of God? Perhaps you have not been in the habit of reading that sacred book, or of having it read to you. The neglect of it may occasion your eternal overthrow.

But let me recommend a third question. *Have any, or all my pursuits, whether after natural or sinful enjoyments, ever yet afforded me satisfaction?* The answer to this question is of importance; because if they never have, there is no reason to conclude they ever will; and, if so, what have you been pursuing all this time? You have spent perhaps

thirty, forty, fifty, or more years in the world, and, by a thousand different methods, have been seeking satisfaction; yet you have not found it. You thought, when you were young, to have found it in forbidden pleasures, and, perhaps, you gave a loose to appetite and desire; but, you were disappointed. Guilt, infamy, and misery, were the fruits of those excesses. Your own heart will tell you this, if you ask it. Since that time, having felt the effects of your former folly, it may be you have turned your attention to other things; you have settled; and now your object has been to raise yourself in the world. Saving money has seemed the one thing needful to render you happy. Perhaps you have saved a little of this article; and are you happy? Ask your own heart, and it will tell you. No, you want to save *a little more.* Poor man! you are unhappy; and unhappy in this course you will be. Can you tell the reason? You have been trying to satisfy yourself with "that which is not bread." Do you not know that God has created you with desires which it is not in the power of the whole creation to satisfy? Alexander and Cæsar, those mighty monarchs, who each in his day conquered the world, were as far off from happiness as you are. The one is said to have wept because there was not another world to conquer; and the other to have exclaimed, when in the full possession of empire, "Is this all?"

If you inquire wherefore God has planted desires in your nature that it is not in the power of creation to satisfy, I answer, that you might be led to seek satisfaction where it is to be found. There is much meaning, and merciful meaning, too, in those divine expostulations: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money, and without price. Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not? Hearken diligently unto ME, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto ME: hear, and your soul shall live, and I will make an everlasting covenant

with you, even the sure mercies of David." Again: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto ME and drink!" And again: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of ME gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

A fourth question I would recommend is this: *Will the course I am in do to die with?* If it will, pursue it with all your might; but first be well satisfied that it will. There is no way of answering this question but by comparing your character with the word of God. There you find our Lord declaring to his disciples, "Except ye repent, ye shall all likewise perish. Except ye be converted, and become as little children, ye shall in nowise enter into the kingdom of heaven." And again: "Except a man be born again he cannot see the kingdom of God." Do you understand these things by experience? Did you ever seriously think about them? They are subjects of no little importance. Some men, and even some preachers, may tell you, that all this signifies nothing more than your being baptized, or, at most, living a sober, regular life; but it is at your peril to believe them, against the solemn declarations of Christ. Nicodemus, a master in Israel, was ignorant of these things. Other teachers now may be the same; and, if blind themselves, no wonder that they lead others, equally blind, till both fall into the ditch. But, as you value your soul, remember *who it is* that has said, *Ye must be born again.*

If you have never experienced this change, you are, at present, a stranger to yourself, to God, to Christ, and to the way of life; exposed to the curse of almighty God; and, dying in your present state, must perish for ever.

One question more let me recommend, and I will conclude this part of the subject: *If I should die in an uncon-*

verted state, and perish for ever, can I endure the wrath of an offended God? If you can, then let every man help his neighbor, and every one say to his brother, Be of good courage, laugh at death, set judgment at defiance, and make a jest of an hereafter; but if not, pause and think.

Who can forbear remarking the cowardice of wicked men; how, even in this world, their bold spirits are cut down with a little affliction? Those who trifle most with hell, and whose lips are so full of damnation that it becomes, in their mouths, a mere matter of bravado, how do they sink under the first touch of God's indignation! Gaal and his company could eat and drink, and curse Abimelech at a distance; but when Abimelech draws near, lo, they are covered with dismay. Judges, chap. 9.

Oh, profane man! can thine hands be strong, and thine heart endure in the day that he shall deal with thee? If you cannot tell how to endure the sufferings of life, what will you do in the hour of death? How, especially, will you grapple with the bitter pains of eternal death? "If thou hast run with the footmen, and they have wearied thee, how wilt thou contend with horses? and if, in the land of peace, wherein thou trustedst, they wearied thee, how wilt thou do in the swellings of Jordan?" Such, or nearly such, my dear reader, will be your own reflections, if, upon your bed, you commune with your own heart to any good purpose.

But let us consider,

II. The importance of self-communion. There is nothing more dreaded, by unconverted sinners, than solitary reflection; and, therefore, nothing more necessary. They are like a person whose affairs are going to ruin, and who feels a strong reluctance to enter into a thorough examination of his accounts. And wherefore? Because such an examination would destroy his present peace, and he would be under the necessity of making a full stop. To avoid this, he puts far from him the evil day, and cherishes a vain hope that things are not so bad as they appear. But as, in this case, the longer a thorough examination is deferred, the

deeper he sinks; so it is in the other. Let me request your attention to a few observations on this part of the subject.

1. There are things that you have *doubted*, or acted as if you doubted, which, if you would but retire and converse with your own heart, you would find to be true. You have acted but in too many instances as though you doubted whether you were an accountable and immortal creature, and as though an agreeable subsistence in the present world were the only thing that should concern you. But, if you be not accountable to Him that made you, how is it that sin, which is unknown to every creature but yourself, should, nevertheless, be accompanied with remorse? Is there not a tribunal erected within your own bosom that forebodes a judgment to come? If there were no hereafter, why that dread of death, and that fearful looking for of judgment, in the hour of threatening affliction? Oh, sinner, you shall not be able to plead ignorance at the bar of heaven; your own heart, depraved as it is, will bear witness against you.

2. There are things to which you are apt to *object*, in God's dealings with you, which, were you to commune with your own heart, would be found to be unobjectionable. If you are told of the strictness of God's holy law, and that nothing short of *truth in the inward parts* can answer to its requirements, you think it hard, and feel disposed to complain of the grievousness of his yoke; but ask your own hearts, would *you* be contented with any thing less from a fellow-creature?

Perhaps you are a parent or a master; and what if your children or servants were, through fear, ever so assiduous; if you knew they had no love for you, would you be satisfied? Or, perhaps, you are a husband. If the partner of your life were alienated from you and attached to another, though, through fear of your displeasure, she were studious to the utmost to oblige you in her outward deportment, would this satisfy you? Would you not disdain to accept of her services, unless you could have her heart with them? You must know that this is the truth. Out of your own mouth, therefore, will the Lord judge you.

Again: If you are told of God's awful threatenings against sin, your spirit rises against him, and you are ready to accuse him of cruelty; but ask your own heart if you would spare one that had treated you as you have treated him. If you had a son, and, with all the tenderness of a father, nursed him, fed him, clothed him, and instructed him; and if, when he arrived at years of maturity, instead of behaving towards you with filial obedience and gratitude, he should prove undutiful, malignant, false, and do all he could to ruin you and your family, would you not give him up to his evil courses, and let him take the consequences of his behavior? Or should you, from paternal pity, be disposed to pass over his transgressions; and should a common friend, with your approbation, intercede on his behalf, entreating him to beg your pardon, assuring him of your readiness to forgive the past; if, in addition to his former crimes, he continued to despise the overtures of mercy, what would you do with him? Or should he, when overwhelmed with troubles of his own procuring, affect to be sorry for what he had done, and write to you in the strain of humble confession, praying you to deliver him this once, and vowing how different his conduct should be towards you in future; if, as soon as his troubles had subsided, he were to return again to his former courses, what would you do with him? Alas, all this, and a thousand times more, have you done against the best of Fathers, the God in whose hands your breath is, and whose are all your ways! "Yet ye say, The way of the Lord is not equal. Hear, now, O house of Israel, Is not my way equal? are not your ways unequal?"

3. One reason of your *knowing so little of your heart-sins* is, your communing so little with your heart. You go on in a hurry of business, and the state and temper of your heart is overlooked; and, being naturally disposed to flatter yourself, you imagine it to be much better than it is. You may be governed by the love of this world, yea, and be very covetous; so much so, that all who know you may perceive it; and yet you do not perceive it yourself, but are ready to be offended with any person who tells you of it. You think

yourself as good as your neighbors, and flatter yourself that your sin is not so very great. "It is true," say you, "I have my failings, as all men have; but, thank God, I never was guilty of such things as many are." So said the Pharisee in the parable, *God, I thank thee that I am not as other men;* and so said the wicked priests, in the days of Malachi, *What have we spoken* SO MUCH *against thee?* O my dear reader, commune with your own heart, and you will find it to be very different from your present thoughts of it.

There is one thing in particular which, perhaps, never struck your attention—your *total want of love to God.* This is the sin of our nature, and the fruitful parent of all other sins. God requires the whole heart—as, indeed, he justly may, for he is worthy of it; but you have no heart to give him; it is preöccupied, and that with such things as are contrary to God. All your actual sins are but little compared with this. They have been committed only at different times; but this is a tide deep and large, that flows without cessation or interruption. Those are the fruits, but this is the poisonous root from which they spring. If you loved God, you could not love the world, and the things of the world, as you do. You could not blaspheme his name, neglect his worship, or trample on his laws; and all with unconcern. Neither could you feel towards your neighbor as you do in many instances. All bitterness, and wrath, and malice, and evil-speaking; all envy towards them that are above you, and pride, oppression, and unfeeling treatment towards them that are beneath you; all arise from a want of the love of God; for he that loveth God, will love his brother also.

All unconverted sinners, I believe, retain a good opinion of their hearts, however they may differ in expressing it; which is evidently owing to their ignorance of its deceitfulness and desperate wickedness. Some make no secret of it. "It is true," say they, "I now and then swear, when in a passion, and get too much liquor once in a while; but I *mean* no evil; my *heart* is good." Others who have been brought up under evangelical preaching, are ashamed of this

language, and would despise the ignorance of the person who would use it. They will not deny in words that their hearts are bad; howbeit they mean not so. By *heart* they understand they know not what, something distinct from *intention, disposition,* or *desire.* Therefore they are sometimes heard to say, "It is true, I am not converted; but I *desire* to be so. I cannot say I love Christ; but I *wish* I did." This is the same thing as saying, "My heart is good. If I be not a converted man, it is not my fault. I am willing at any time, if God would but convert me." But all this is false and delusive. If you were willing to return to God, by Jesus Christ, there is nothing in heaven or earth that stands in your way. The truth is, you love your sins too well to part with them for Christ or heaven; and have no desires after conversion *for its own sake,* but merely as a something which, at times, you think you could *submit* to, rather than suffer eternal damnation. Whoever neglects to commune with his own heart, it is necessary for *you,* that you may know your true character; of which, with all your advantages, you are hitherto totally ignorant.

Even in the concerns of men with men, there is much blindness to their own motives, and deception in forming a judgment of their own conduct; which is owing to a want of looking into themselves. A thousand things are defended by persons in company, which, were they to retire alone, and commune with their own hearts, they would be obliged to condemn. In how many instances have contentions been cherished, and half a neighborhood either brought in as witnesses, or in some way implicated in the contest, which might all have been decided in a quarter of an hour, if the party had only retired alone, and asked himself this question: Have I done to my neighbor what I should have wished him, in like circumstances, to have done to me?

4. There are things on account of which you may *value yourself,* and of which you may *make a righteousness,* that, if you were to retire alone, would be found of a very opposite nature. It is possible, you may have been in the habit of reading a chapter in the Bible once a week, or oftener,

in your family; of frequenting public worship; of giving away something to people who are poorer than yourself; and of shunning public-houses and riotous assemblies. It is possible, likewise, that you may consider this as the way to heaven, and from hence lay your account with being happy in the world to come. But, if you look into your heart, you may find that the motives which have influenced you have been such as God can never approve; and, if so, instead of justifying, they will serve only to condemn you. If you have read the Scriptures, or gone to a place of worship, merely from custom, and not from any love you had to these things; if you have relieved the poor out of pride, rather than pure compassion; and if that which has preserved you from the grossest vices, has been rather a regard to your interest, health, or character, than any concern for the honor of God; can such things be acceptable in his sight?

But, if your motives were ever so pure, and your good deeds ever so many; yet, having broken the holy, just, and good law of God, you cannot be justified by any thing which you can do. If you commune with your heart to any good purpose, you will never think of being saved by the works of your own hands; but feel the necessity of a Saviour, and of a great one. The doctrine of salvation by the death of Jesus will be glad tidings to your soul. You will offer the sacrifices of righteousness, and put your trust in the Lord. In other words, with a broken and contrite spirit, you will approach the God against whom you have sinned; mourn over your unprovoked offences, as one mourneth for an only son; and be in bitterness as one that is in bitterness for his first-born; and this, without thinking of either your prayers or tears as being any thing, or of any account; but placing all your hope and help in him who, "when we were without strength, in due time died for the ungodly." To him be glory for ever!

THE

DOMESTIC ALTAR.*

BY REV. EDWARD BICKERSTETH.

There are some very important means of grace and outward observances, which are plainly implied in the word of God, for the performance of which we have few, if any, positive, plain, and express precepts. We are left to gather them from the examples of holy men, and from various incidental circumstances: such, in some degree, is the duty of public, and such, more plainly, is the duty of family prayer.

The reasons may be these: The Christian dispensation is designed as a religion for people in every country, and in every situation in which a human being can be placed. It is more of a spiritual transaction between God and the soul than the Mosaic dispensation was. Had there then been positive precepts respecting the means of grace and the circumstantials of religion, and particularly respecting time, place, or frequency, the tender conscience, of which God has ever manifested particular regard, would necessarily have been burdened when placed in situations where the duty was impracticable.

By this, also, another important end is answered. A trial is made of men's spirit. It is seen whether, because a positive precept cannot be brought requiring its performance, men will neglect a duty plainly implied. Thus, more of the real state of our minds is discovered, and it is manifested whether we have, or have not, a full and ardent love for God, his worship and service.

* This Tract may be read with advantage by the head of a family when first commencing family worship with his household.

It will not, however, be difficult to prove the OBLIGATION TO FAMILY WORSHIP in various ways.

Consider *the example of Abraham*, the father of the faithful, and the friend of God. His family piety is that for which he is blessed by Jehovah himself: "I know Abraham, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Abraham is here commended for instructing his children and his household in the most important of all duties—the way of the Lord, the great doctrines of religion; and justice and judgment, its great duties. And observe, "he will command" them; that is, he will use that just authority which God gives the father and the head of a family in the religious instruction of his children. Abraham also prayed with, as well as instructed his family. Wherever he fixed his tent, there he built an altar to the Lord. This we read he did in the plain of Moriah. And when he removed to a mountain on the east of Bethel, "there he built an altar, and called upon the name of the Lord." Gen. 12 : 7, 8. Now, we may say to those who neglect family worship, that, as all real Christians are Abraham's seed, Gal. 3 : 29, "If ye were Abraham's children, ye would do the works of Abraham." John 8 : 39. Your neglect of this duty tends to show that you do not really belong to Christ.

The *examples of other holy men* are similar to that of Abraham. Consider the holy determination of Joshua, who declared to all Israel, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Josh. 24 : 15. Neither the exalted station which he occupied, nor his various and pressing public labors, prevented his attention to the religion of his family. When David had brought the ark of God into Jerusalem with gladness, sacrifices, and thanksgiving, after discharging all his public duties, and blessing the people in the name of the Lord of hosts, "he returned to bless his household." 2 Sam. 6 : 20.

In addition to these might be brought the examples of Job, Daniel, and others. Job 1 : 5; Dan. 6 : 10. While the ark rested in the house of Obed-edom, a blessing came upon him and all his household. Would you then obtain the blessing of God on your household, let your family be daily assembled for prayer and praise. Observe the praise given to Cornelius: he was "a devout man, and one that feared God, *with all his house;* which gave much alms to the people, and prayed to God always." Acts 10 : 2. The early Christians practised this duty. St. Paul greets the church in the house of Priscilla and Aquila, when they were at Rome, Rom. 16 : 5, and sends the salutation of the *church that was in their house,* when they were in Asia. 1 Cor. 16 : 19. We may probably gather hence, that he alludes rather to the assembly of a religious family, than to that of a stated congregation. See also Col. 4 : 15; Philemon 2. When Peter was released by the angel from prison, "he came to the house of Mary the mother of John, where many were gathered together praying." Acts 12 : 12.

These examples are brought forward to show that, in duly attending to family worship, you are "followers of them who through faith and patience inherit the promises."

The *example of Jesus Christ* confirms the obligation arising from that of good men. He was the head of his family, and his apostles belonged to his household. Matt. 10 : 25. We perpetually read how he instructed them in private, and asked them various questions as to their religious knowledge. Matt. 13 : 51; 16 : 13. He often prayed with his disciples. Luke 9 : 18; 11 : 1. You call yourself a Christian; then remember, "he that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John, 2 : 6.

Threatenings are pronounced against *those who disregard this duty.* Those who neglect the worship of God in their families, lie—awful thought!—under the displeasure of the Almighty, under the frown of the Most High. Observe what is said, Jer. 10 : 25: "Pour out thy fury upon the

heathen that know thee not, and upon the families that call not upon thy name." Now, if heathen nations and families are to be thus punished, judge you what will become of those families in a Christian land, living as heathens, without regard to God and his worship. Indeed, "If any provide not for his own, and especially for his own house," both in temporal and spiritual things, "he hath denied the faith, and is worse than an infidel." 1 Tim. 5 : 8. Ah, Christian, I am sure, if you have hitherto neglected this duty, you should, without delay, "fly for refuge to the hope set before you in the Gospel;" seek for pardon through the blood of Christ; and henceforth walk in newness of life. Yes, begin "to-day, while it is called to-day," Heb. 3 : 13, to practise the duty.

Family prayer has also some peculiar advantages. It is *a most important means of propagating piety to posterity.* Children are creatures of imitation. They love to copy all that they see in others. The character of unborn generations may depend on your conduct in this matter. Eph. 6 : 4; Prov. 22 : 6. David says of the Lord, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children, that the generations to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78 : 5–7. Perhaps the present degraded condition of the millions of immortal souls now living in idolatry, with all their guilt and misery, might be traced up to the neglect of family instruction, as one principal cause.

Family worship, when duly conducted, is *attended with many happy effects on your whole family.* No wonder that those who neglect this, are continually troubled with the misconduct and perverseness of those under them and about them; no wonder that jarrings, dissensions, and other disagreeable circumstances, are continually disquieting them.

It is just what might be expected. How can they who neglect the worship of God in their families, look for peace or comfort in them? I am sure, also, that I may confidently appeal to those who have regular and daily family prayer, that, when conducted in a simple and devout spirit, it has a tendency to remove, or allay, all those unhappy passions to which our common nature is subject, and which, more or less, appear in every family. It unites the members of the family together, gives the head of it a feeling of tenderness and affection for those under him, and makes them esteem and love him. Some masters are, on this account, almost considered as angels in their families. Cecil says of family worship, rightly conducted, "It may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls the mind off from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God!' 'There is a spiritual world!' 'There is a life to come!' It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father, or master, with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors."

Family prayer gains for us *the presence and blessing of our Lord.* There is a promise of his presence, which appears peculiarly applicable to this duty. Matt. 18: 19, 20. Many have found in family worship that help and that communion with God which they had sought for with less effect in private prayer. It was the experience of one Christian, "I find more of the presence of God, and more of the real spirit of prayer, in praying with my family, than in almost any other means of grace." Surely the Christian who really loves his Saviour, would regularly call his family together to pray with him, from this consideration alone, that he might enjoy more of his Lord's presence.

Dr. Buchanan strikingly contrasts a family which wor-

ships God, and a family which worships him not; and the excellence of the remarks will justify the length of the quotation. "How painful is it to reflect," he says, "that there should be, in this country, many domestic societies among whom the worship of the Deity is not known, in whose houses no grateful accents are ever head, no exultation of heart for the divine goodness. There are, indeed, accents of exultation and mirth; 'and the harp and the viol, and the tabret and the pipe, are in their feasts;' but there is no remembrance of God; they regard not the operation of his hands. While even inanimate nature, in a certain sense, offereth praise to the great Creator, and fulfilleth his will, these men pass through life in silence; insensible to the mercies, or judgments, or power, or providence of the unseen God; yes, more insensible than the inhabitants of heathen lands, upon whom the light of truth hath never shined.

"How different is the scene which is presented in those happy families, where the voice of prayer and thanksgiving consecrates every day; where the word of God is devoutly read, and infants are taught to lisp their Creator's praise! There, from day to day, domestic peace, and love, and harmony are cherished by the sublimest motives, and strengthened by the tenderest and the most powerful sanctions. On the hallowed day they repair, with gladness of heart, to their respective places of worship, and mingle with assemblies which meet with much more delight for praise and prayer than other assemblies for worldly mirth. And let not the world contemn or disturb their holy exercise. For we learn from Scripture, that it is from such families and assemblies, who are the salt of the earth, worshipping in the midst of us, that the incense of prayer ascends in behalf of the country, and is accepted in heavenly places through the intercession of the Mediator."

Though these reasons would of themselves be sufficient to establish this duty, and therefore be a sufficient answer to any objections, it may be proper to consider SOME OF THE OBJECTIONS USUALLY MADE.

One objection sometimes offered is, *I have no ability to pray in my family;* I have no talents or gifts for this work, and should only expose myself. It has been remarked, "This is almost the only case in which people are apt to have a very mean opinion of their own abilities. But this is not the language of Christian humility."

Another objection is, *I am afraid of being ridiculed,* or thought unnecessarily precise and strict. This, though not much brought forward, has frequently great weight with those who neglect this duty. Now here, I say, the irreligion of others is the very reason why you should be faithful to God. Imitate here the holy example of Noah, Abraham, Joshua, and all the servants of God. If your religion were real, though you stood alone in the whole world, it might still be said of you, in the striking expression of Milton,

> ——————"Faithful found
> Among the faithless, faithful only he;
> Among innumerable false, unmoved,
> Unshaken, unseduced, unterrified,
> His loyalty he kept, his love, his zeal;
> Nor number, nor example, with him wrought
> To swerve from truth, or change his constant mind."

Perhaps in this very thing God is bringing the touchstone to your character; he here tries you whether you will indeed confess Christ before men. Remember, then, "If we deny him, he will also deny us; if we confess him before men, he will also confess us before his Father and the holy angels in heaven." Some have regular family worship in general; but when they have any friend in the house, unaccustomed to this service, they are induced by the fear of man, or perhaps the pretence of not giving offence, to neglect it. This conduct is utterly unworthy of a true Christian.

Others object, *I have not time for the duty;* I am engaged in business from morning to night. Is this true? then surely you, who have so much to do, above all men, ought especially to seek the favor and help of God. His blessing maketh rich, and he addeth no sorrow with it; but without it all your endeavors and labors will profit you

nothing; they will never make you happy. But have you never any leisure for amusement, for vanity, trifling, and folly? Remembering that God knows how you employ all your time, will you venture to say, that you cannot collect your family together for a few minutes in the morning and in the evening? Have you time to provide food for their perishing bodies, but no time to dispense the bread of life for their never-dying souls? The want of time proceeds, in most cases, from indisposition to the duty; or, at best, from want of proper management. If you appoint those stated and fixed times which shall be found most convenient, and keep to them regularly, you will find that it will be as easy to collect your family together, and as indispensable to have regular family prayer, as it is to have your daily meals.

Some bring an objection of another kind. *I should meet with opposition from some in the family.* Are you only an inferior member of the family? you should still, at proper times, use what influence you have to obtain so great a blessing;* and if, after doing this, you cannot, God will not lay the sin to your charge. But whatever weight this objection may have with those in inferior stations in the family, sure I am that this objection should have no weight with the master or the head of the family. Do not have thus plainly to confess that you fear man rather than God. Remember, that you are responsible for the duties of that station in which you are placed. Be firm, and of good courage in this matter; and, whatever you may give up of your own ease and inclination in worldly things, for the sake of quietness and rest, give *nothing* up, where it concerns your duty, the good of immortal souls, and the glory of God to be firm and resolute. See Ps. 101.

* I know an instance of a child, in a family where this duty was neglected, upon her return from a visit in another where it was daily performed, being the instrument of effecting a reform in this particular, by only asking her parents, "Why can we not have daily family prayer?" The remonstrance of the child, through God's blessing, was effectual.

But you say, *I do pray with my family on a Sunday.* It is doubtless better thus to collect your family together on the Sabbath than not at all; but you are required to instruct your family, not merely on the Lord's day, but "*when you lie down, and when you rise up.*" Deut. 6 : 7. Your limited performance of the duty shows that you do not really love and enjoy it; if you did, you would be more frequent in practising it. And I may appeal to you, whether you and your family do not generally find it a weariness, Mal. 1 : 13, after the duties of the Sabbath, to be engaged in a service which daily custom and habit have not yet made necessary and delightful.

But is not the real, though not the avowed objection, this: *I am afraid of too great a restraint on myself?* I am afraid that more will be expected from me : that I must be more consistent in my character, and more circumspect in my conduct. Look well into your heart, and see if this be not the real difficulty; and if it be, only consider what a sad mark it is of a man's spiritual condition, when he is afraid of a restraint on his sins. Job 21 : 14, 15.

"We should look on family religion," says one, "not merely under the notion of a duty imposed, but as a *privilege,* and a singular vouchsafement of grace that there may be such a thing."

"It has been accounted so even in the very pagan world. A divine presence, to have a *Numen,* deity, at hand, and ready; how great a privilege has it been reckoned! In the dark and dismal days of popery, what a terrible thing it has been counted to excommunicate a nation, to put it under an interdict. Now, let us consider this subject in the same point of light. What if, instead of being *bidden* to pray in our families, we should be *forbidden* to pray in them. Make but that fearful supposition. Suppose there should be a special interdict on your house, and that by some particular signification of the mind of God from heaven it should be said, 'I will have no worship of God in this house; from your house I will accept no sacrifice, I will hear no prayer.'

What a terrible doom were this! What a dark and horrid cloud would be drawn over that habitation, if it should be said, 'Here shall be no prayers; here shall be no mention of the name of God!' That so, as in a like case represented to us in reference to the people of the Jews, the poor forlorn members of that family should say, 'We may not make mention of the name of the Lord.' Amos 6: 10. What a dismal thing were this!"

Trusting, then, that the reader is now satisfied as to the duty and privilege of daily family prayer, and only wishes to know how he may best practise it, we will make some remarks with reference to the DUE PERFORMANCE OF FAMILY WORSHIP.

Every head of a family should consider himself as the minister or priest of his own family, and that he is as responsible to God for the welfare of the souls thus committed to him, as the minister is on a larger scale. The sin of omission lies at his door, if it be neglected. "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven," may be applied to their spiritual as well as their temporal wants. Let the head of the family then consider it his duty and his privilege to conduct family worship.

A preparation of mind for this duty, by taking a few moments of retirement for self-recollection and prayer, has been found by many to be highly advantageous.

Where circumstances will admit of it, read the Scriptures, and sing a psalm or hymn, as well as pray with your family.

Read the Scriptures; a portion perhaps from one Testament in the morning, and from the other in the evening. Both the Old and the New Testaments will be thus constantly brought before your families. Those who have the talent of explaining the Scriptures in an impressive and lively way to their families—and this talent will increase as it is used—will be able to give much additional interest by

a few short observations on what has been read. Only in all take care to be brief, practical, familiar, and serious. Any thing long, or critical, is out of place and tedious. Let each member of the family bring their Bible. Some have found that it helps to keep alive their attention to refer them occasionally to parallel passages, one of the family reading the passage.* The reading of the Scriptures daily in family worship is a plain and positive duty. How can you otherwise fulfil the express directions of the Scriptures themselves? Deut. 6 : 7.

Occasionally *sing a psalm or hymn.* When you have time, and your family can join in singing, this adds much to the cheerfulness of family devotion. "Psalmody," says Dr. Hammond, "made up a very great part of the early Christian devotion, both in the public assembly and more privately in the family, and in their retirements in the closet." When our Lord had instructed his family, the twelve apostles, he sung a hymn with them, Matt. 26 : 30, and then prayed with them. John 17. This great example may encourage us to "go and do likewise." St. Paul says, "Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5 : 19; see also Col. 3 : 16. Anticipate thus, on earth, the songs of the blessed above; learn here below the employments of heaven, and fulfil the promise, "The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." Isa. 35 : 10.

* Some have found it an excellent practice, and it is one which is recommended to pious masters and mistresses, to take some time in the course of the Sabbath, or any other fixed time that may be more convenient, to converse apart with each member of the family on the state of their mind, giving them suitable advice. This has been attended with the happiest effects. It discovers the true state of your family, enables you better to pray for them and with them, and gives you many happy opportunities of arousing the careless, strengthening the weak, encouraging the desponding, and confirming the strong.

Conclude with prayer. To some, God has evidently given the spirit of grace and supplication, so that they can, after some practice and experience, pour out with ease and fluency the continued and refreshing stream of holy feelings and ardent devotion. This gift is bestowed on them for the benefit of others, and they ought freely to use it. It is also a gift which may be more generally attained than is commonly supposed. Many pious poor, without human learning, possess it in a great degree. Happy are the families that have devout and heavenly-minded masters or parents, who pray for them in private, and edify them by praying with them!

The Lord's prayer seems particularly appropriate as a family prayer; and while comprehending the case and circumstances of the universal church, it still has a reference to that church, under the idea of a family, "a *whole family*," one in heart and mind, however separated or dispersed in person.

Respecting the *proper subjects* to be mentioned, there are some things which may, with great propriety and interest, be brought before the family altar.

Any particular circumstances which have occurred should be mentioned. Is any member of the family unwell? the prayer of faith may save the sick. Is any afflicted? "call upon God in the time of trouble, and he will deliver him." Has any member left your family for a season? by praying for him, though absent in body, you will be present in spirit, serving the Lord. Are any changes about to take place, any scheme to be effected in which the family are interested, any one about to join or leave the household, or are any special means of grace before you? these things may properly be mentioned, and their due improvement be requested of God in family prayer.

Much of the substance of the Scriptures which you have read, may generally be advantageously turned into prayer. This, while it gains the blessing and averts the evil about which you pray, will also impress the passages of Scripture

more deeply in the mind and on the heart, and will prevent sameness and repetition of expression.

These local circumstances induce the writer to think that extempore prayer is often more suitable and affecting for a family, than a form of prayer. Nor is the objection, that those who pray with you do not know what is coming, and therefore cannot join you, a really solid one. Experience confirms the remark of Bishop Wilkins, "that as a man may in his judgment assent unto any divine truth delivered in a sermon which he never heard before, so may he join in his affections unto any holy desire which he never before heard."

But to sum up the heads of family prayer in a few words, attend to these four things:

Family sins. "Confess your faults one to another, and pray one for another." James 5 : 16. "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4 : 10. This habitual and mutual confession, morning and evening, of your mutual infirmities, your pride, your selfishness, your impatience, and your sinfulness, will have a great tendency also to soften down what is harsh and forbidding, and to unite you together.

Family wants, whether spiritual or temporal. Here is a large scope for daily prayer. And here you may pray that each may fulfil their relative duties as father and mother, husband and wife, master and mistress, inmate, servant, and child; and that all may apply themselves faithfully, constantly, and diligently, in their respective situations, to the work which God has given them to do; that they may exhibit the truth of David's saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Family friends. The parents, brothers, sisters, relatives, and friends of those assembled together, and the minister by whom they are instructed, should not be forgotten. Your immediate neighborhood, the town in which you dwell, the nation to which you belong, all in authority, and especially the cause and church of Christ throughout the world, the

Jews and the benighted Gentiles, should all have place in your prayers.

Family mercies. In the morning, after having been kept in safety through the defenceless hours of night, free from fire, accidents, or disturbance; in the evening, when the wants of the family for the day have all been supplied, it is surely right, and almost natural for you, to unite in acknowledging God's mercies. That you have bread enough and to spare, that you have light, life, liberty, health, and strength, call for your united praise. But above all, the common salvation, Jude 3, offered to you all; the common faith, Titus 1 : 4, which you all profess to receive; the union in Christ Jesus. All these things, bestowed on Christians through the inestimable love of God in Christ, require you to offer united sacrifices of thanksgiving.

Giving thanks at meals is another part of family prayer, which no Christian master can neglect. The apostle's direction is express. After reproving those who commanded to abstain from meats, he goes on: "which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4 : 3, 4, 5. Only beware of using a few mere formal words. Be serious and devout in every approach to the great God.

The *manner* of conducting family worship is of much importance. Be not, on the one side, needlessly tender about your own reputation in mere outward things, nor, on the other, careless and remiss. Let us have a greater awe of God's majesty than of man's presence. We will now notice some things to be avoided.

Some, by a voice too loud or too low, or from using a particular whine or tone, or by a repulsive manner, or by excessive length, fatigue and perhaps disgust those whom they desire to edify. Let all be natural and simple, short and devout, and your voice such as you use in conversing

with your friends on serious subjects. In the multiplied engagements of large towns, long prayers are not suited to the situations of most families; yet do not abridge the duty so as to make it a mere form, and as if you were glad to hurry through it. Seek, in short, to have your worship such that a piously disposed family may rejoice when the time of prayer is come, and, amid the cares, distractions, and sorrows of life, may count it a relief and a privilege.

We have hitherto considered the duty of the head of the family. The *duties of those who join in family worship* are, duly to prize the privilege, and to beware of a wandering, cold, and careless spirit, which will destroy all your benefit and comfort in it, whoever teaches, whoever prays. It is the joining of every heart in the requests offered up, which gives to family prayer its greatest efficacy. You should agree to ask; your spirit should join the spirit of him who prays; let there be a secret *amen* in your hearts to every petition, 1 Cor. 14 : 16, and thus you will obtain the promised blessing. And do not think it sufficient for you to have joined in family worship, and that you may then neglect secret prayer. Never forget to pray in secret also.

What a lovely sight it is to see a whole family thus uniting together, morning and evening, preparing and being made meet, day by day, for "the inheritance of the saints in light;" obtaining on earth the humble, dependent, thankful, holy, and heavenly state of mind which fits them for joining the family of their Lord in heaven. Whatever storms rage without, such a family, obeying the direction, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, till the indignation be overpast," Isa. 26 : 20, are safe. They are able to say, "God is our refuge and strength." Ps. 46 : 1.

May what has been said induce those who have hitherto lived in the neglect of this duty to take up at once David's firm resolution: "Surely, I will not come into the tabernacle of my house, nor go up into my bed; I will not give

sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." Ps. 132. Let me beseech you, lose no time; not a single day. Difficulties may be multiplied; but only set about it in faith and prayer, wisely and vigorously, and they will all vanish. Say firmly, as Jacob did to his household, and to all that were with him, "Put away the strange gods that are among you, and be clean, and change your garments; and let us arise and go up to Bethel; and I will there make an altar unto God." Gen. 35 : 2, 3.

And may those who have attended to this duty find the hints which have been given an additional help to the performance of it, and also feel pledged, by their prayers and instructions, to bring into the family in the day the character which they have manifested, and the graces which they requested in their united devotions.

But let them not think, as some have been ready to think, that a discharge of this duty will absolve them from the constant practice of *daily morning and evening devotions in secret.* He who prays only before others, has much reason to suspect that he prays to be seen of men, and has no real love to God, nor true knowledge of the nature of prayer.

Now, let me entreat every head of a family, into whose hands the pages of this Tract have come, seriously to weigh these considerations; and, as he would be prepared for the visitations of disease and death; as he would meet his family in peace at the judgment-seat of Christ, and spend with them a blessed eternity in the devotions of heaven; as he has any love to their souls or his own; let me earnestly entreat him not to give sleep to his eyes, till the altar of daily sacrifice is raised within his dwelling, and his family has become a *family of prayer.*

THE

BIBLE IN SCHOOLS.

FROM A LETTER OF DR. BENJAMIN RUSH.

Dear Sir—It is now several months since I promised to give you my reasons for preferring the Bible as a school-book, to all other compositions. Before I state my arguments, I shall assume the five following propositions:

1. That Christianity is the only true and perfect religion; and that, in proportion as mankind adopt its principles, and obey its precepts, they will be wise and happy.

2. That a better knowledge of this religion is to be acquired by reading the Bible, than in any other way.

3. That the Bible contains more knowledge necessary to man in his present state, than any other book in the world.

4. That knowledge is most durable, and religious instruction most useful, when imparted in early life.

5. That the Bible, when not read in schools, is seldom read in any subsequent period of life.

My arguments in favor of the use of the Bible as a school-book are founded,

I. *In the constitution of the human mind.*

1. The *memory* is the first faculty which opens in the minds of children. Of how much consequence, then, must it be, to impress it with the great truths of Christianity, before it is preöccupied with less interesting subjects.

2. There is a peculiar aptitude in the minds of children for *religious knowledge.* I have constantly found them, in the first six or seven years of their lives, more inquisitive upon religious subjects than upon any others. And an ingenious instructor of youth has informed me, that he has found young children more capable of receiving just ideas upon the most difficult tenets of religion, than upon the

most simple branches of human knowledge. It would be strange if it were otherwise; for God creates all his means to suit his ends. There must, of course, be a fitness between the human mind and the truths which are essential to its happiness.

3. The influence of *early impressions* is very great upon subsequent life; and in a world where *false* prejudices do so much mischief, it would discover great weakness not to oppose them by such as are *true*. I grant that many men have rejected the impressions derived from the Bible; but, how much soever these impressions may have been despised, I believe no man was ever early instructed in the truths of the Bible, without having been made wiser or better by the early operation of these impressions upon his mind. Every just principle that is to be found in the writings of Voltaire, is borrowed from the Bible; and the morality of Deists, which has been so much admired and praised where it has existed, has been, I believe, in most cases, the effect of habits produced by early instruction in the principles of Christianity.

4. We are subject, by a general law of our natures, to what is called *habit*. Now, if the study of the Scriptures be necessary to our happiness at any time of our life, the sooner we begin to read them, the more we shall probably be attached to them; for it is peculiar to all the acts of habit, to become easy, strong, and agreeable, by repetition.

5. It is a law in our natures, that we remember longest the knowledge we acquire by the *greatest number of our senses*. Now, a knowledge of the contents of the Bible is acquired in school by the aid of the *eye* and the *ear;* for children, after getting their lessons, read or repeat them to their instructors in an audible voice; of course, there is a presumption that this knowledge will be retained much longer than if it had been acquired in any other way.

6. The interesting events and characters recorded and described in the Old and New Testaments, are calculated, above all others, to seize upon all the faculties of the minds

of children. The understanding, the memory, the imagination, the passions, and the moral powers, are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that, not to be delighted with them, is to be devoid of every principle of pleasure that exists in a sound mind.

7. There is in man a native preference of *truth* to fiction. Lord Shaftesbury says, that "truth is so congenial to our minds, that we love even the shadow of it;" and Horace, in his rules for composing an epic poem, establishes the same law in our natures, by advising that "fictions in poetry should resemble truth." Now, the Bible contains more truth than any other book in the world: so true is the testimony that it bears of God in his works of creation, providence, and redemption, that it is called truth itself, by way of preëminence above other things that are acknowledged to be true. How forcibly are we struck with the evidences of truth, in the history of the Jews, above what we discover in the history of other nations. Where do we find a hero or an historian record his own faults or vices, except in the Old Testament? Indeed, my friend, from some accounts which I have read of the American revolution, I begin to grow sceptical to all history except that which is contained in the Bible. Now, if this book be known to contain nothing but what is materially true, the mind will naturally acquire a love for it from this circumstance; and from this affection for the truths of the Bible, it will acquire a discernment of truth in other books, and a preference of it in all the transactions of life.

8. There is a wonderful property in the *memory*, which enables it *in old age to recover* the knowledge acquired in early life, after it had been apparently forgotten for forty or fifty years. Of how much consequence, then, must it be to fill the mind with that species of knowledge in childhood and youth, which, when *recalled* in the decline of life, will support the soul under the infirmities of age, and smooth the avenues of approaching death. The Bible is the only

book which is capable of affording this support to old age; and it is for this reason that we find it resorted to with so much diligence and pleasure by such old people as have read it in early life. I can recollect many instances of this kind in persons who discovered no special attachment to the Bible in the meridian of their days, who have, notwithstanding, spent the evening of life in reading no other book. The late Sir John Pringle, physician to the queen of Great Britain, after passing a long life in camps and at court, closed it by studying the Scriptures. So anxious was he to increase his knowledge in them, that he wrote to Dr. Michaelis, a learned professor of divinity in Germany, for an explanation of a difficult text of Scripture, a short time before his death.

II. My second argument in favor of the use of the Bible in schools, is founded upon an *implied command of God, and upon the practice of several of the wisest nations of the world.* In the sixth chapter of Deuteronomy, we find the following words, which are directly to my purpose: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou *shalt teach them diligently unto thy children,* and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It appears, moreover, from the history of the Jews, that they flourished as a nation in proportion as they honored and read the books of Moses, which contained the only revelation that God had made to the world. The law was not only neglected, but lost, during the general profligacy of manners which accompanied the long and wicked reign of Manasseh. But the discovery of it amid the rubbish of the temple, by Josiah, and its subsequent general use, were followed by a return of national virtue and prosperity. We read further of the wonderful effects which the reading of the law by Ezra, after his return from his captivity in Baby-

lon, had upon the Jews. They hung upon his lips with tears, and showed the sincerity of their repentance by their general reformation.

The learning of the Jews, for many years, consisted in a knowledge of the Scriptures. These were the text-books of all the instruction that was given in the schools of their Prophets. It was by means of this general knowledge of their law, that those Jews who wandered from Judea into other countries, carried with them, and propagated certain ideas of the true God among all the civilized nations upon the face of the earth. And it was from the attachment they retained to the Old Testament, that they procured a translation of it into the Greek language, after they had lost the Hebrew tongue by their long absence from their native country. The utility of this translation, commonly called the Septuagint, in facilitating the progress of the Gospel, is well known to all who are acquainted with the history of the first age of the Christian church.

But the benefits of an early and general acquaintance with the Bible were not confined to the Jewish nation: they have appeared in many countries in Europe since the Reformation. The industry and habits of order which distinguish many of the German nations, are derived from their early instruction in the principles of Christianity by means of the Bible. In Scotland, and in parts of New England, where the Bible has been long used as a school-book, the inhabitants are among the most enlightened in religion and science, the most strict in morals, and the most intelligent in human affairs, of any people whose history has come to my knowledge upon the surface of the globe.

I wish to be excused for repeating here, that if the Bible did not convey a single direction for the attainment of future happiness, it should be read in our schools in preference to all other books, from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.

We err, not only in human affairs, but in religion like-

wise, *only* because we do not "know the Scriptures" and obey their instructions. Immense truths, I believe, are concealed in them. The time, I have no doubt, will come, when posterity will view and pity our ignorance of these truths, as much as we do the ignorance sometimes manifested by the disciples of our Saviour, who knew nothing of the meaning of those plain passages in the Old Testament which were daily fulfilling before their eyes.

But further, we err, not only in religion, but in philosophy likewise, because we "do not know or *believe* the Scriptures." The sciences have been compared to a circle, of which religion composes a part. To understand any one of them perfectly, it is necessary to have some knowledge of them all. Bacon, Boyle, and Newton, included the Scriptures in the inquiries to which their universal geniuses disposed them, and their philosophy was aided by their knowledge in them. A striking agreement has been lately discovered between the history of certain events recorded in the Bible, and some of the operations and productions of nature, particularly those which are related in Whitehurst's observations on the deluge, in Smith's account of the origin of the variety of color in the human species, and in Bruce's travels. It remains yet to be shown how many other events related in the Bible, accord with some late important discoveries in the principles of medicine. The events and the principles alluded to, mutually establish the truth of each other.

I know it is said, that the familiar use of the Bible in our schools has a tendency to *lessen a due reverence for it.* But this objection, by proving too much, proves nothing. If familiarity lessens respect for divine things, then all those precepts of our religion which enjoin the daily or weekly worship of the Deity, are improper. The Bible was not intended to represent a Jewish ark; and it is an anti-Christian idea, to suppose that it can be profaned by being carried into a school-house, or by being handled by children.

It is also said, that a great part of the Old Testament is

no way interesting to mankind under the present dispensation of the Gospel. But I deny that any of the books of the Old Testament are not interesting to mankind under the Gospel dispensation. Most of the characters, events, and ceremonies mentioned in them, are personal, providential, or instituted types of the Messiah; all of which have been, or remain yet to be fulfilled by him. It is from an ignorance or neglect of these types that we have so many Deists in Christendom; for so irrefragably do they prove the truth of Christianity, that I am sure a young man who had been regularly instructed in their meaning, could never doubt afterwards of the truth of any of its principles. If any obscurity appears in these principles, it is only, to use the words of the poet, because *they are dark with excessive brightness.*

I know there is an objection among many people to teaching children doctrines of any kind, because they are liable to be controverted. But let us not be wiser than our Maker. If moral precepts alone could have reformed mankind, the mission of the Son of God into our world would have been unnecessary. He came to promulgate a system of doctrines, as well as a system of morals. The perfect morality of the Gospel rests upon a doctrine which, though often controverted, has never been refuted, I mean the vicarious life and death of the Son of God. This sublime and ineffable doctrine delivers us from the absurd hypothesis of modern philosophers, concerning the foundation of moral obligation, and fixes it upon the eternal and self-moving principle of LOVE. It concentrates a whole system of ethics in a single text of Scripture. "A new commandment I give unto you, that ye love one another, even as I have loved you." By withholding the knowledge of this doctrine from children, we deprive ourselves of the best means of awakening moral sensibility in their minds. We do more; we furnish an argument for withholding from them a knowledge of the morality of the Gospel likewise; for this, in many instances, is as supernatural, and therefore

as liable to be controverted, as any of the doctrines or miracles which are mentioned in the New Testament. The miraculous conception of the Saviour of the world by a virgin, is not more opposed to the ordinary course of natural events, nor is the doctrine of the atonement more above human reason, than those moral precepts which command us to love our enemies, or to die for our friends.

I cannot but suspect, that the present fashionable practice of rejecting the Bible from our schools has originated with Deists. And they discover great ingenuity in this new mode of attacking Christianity. If they proceed in it, they will do more in half a century in extirpating our religion, than Bolingbroke or Voltaire could have effected in a thousand years.

But passing by all other considerations, and contemplating merely the political institutions of the United States, I lament that we waste so much time and money in *punishing crimes*, and take so little pains to *prevent them*. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government; that is, the universal education of our youth in the principles of Christianity by means of the Bible; for this divine book, above all others, favors that equality among mankind, that respect for just laws, and all those sober and frugal virtues which constitute the soul of republicanism.

Perhaps an apology may be necessary, for my having presumed to write upon a subject so much above my ordinary studies. My excuse for it is, that I thought a single mite from a member of a profession which has been frequently charged with scepticism in religion, might attract the notice of persons who had often overlooked the more ample contributions, upon this subject, of gentlemen in other professions.

With great respect, I am, etc.

BENJAMIN RU

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

DO I GROW IN GRACE?

BY REV. PHILIP DODDRIDGE, D. D.

If by divine grace you have "been born again, not of corruptible seed, but of incorruptible," you will, "as new-born babes, desire the sincere milk of the word, that you may grow thereby." I would therefore endeavor to assist you in making the inquiry, whether religion be on the advance in your soul.

And here I shall warn you against some *false marks* of growth. In this view I would observe, that you are not to measure your growth in grace only or chiefly by your advances in knowledge, or in zeal, or any other passionate impression of the mind—no, nor by the fervor of devotion alone; but by the habitual determination of your mind for God, and by your prevailing disposition to obey his commands, submit to his disposal, and promote the highest welfare of his cause in the earth.

It must be allowed, that knowledge and affection in religion are indeed desirable. Without some degree of the former, religion cannot be rational; and it is very reasonable to believe that, without some degree of the latter, it cannot be sincere in creatures whose natures are constituted like ours. Yet there may be a great deal of speculative knowledge, and a great deal of rapturous affection, where there is no true religion at all; and still more, where religion exists, though there be no advanced state of it. The exercise of our rational faculties, upon the evidences of divine revelation, and upon the declaration of it as contained in Scripture, may furnish a very wicked man with a well-digested body of orthodox divinity in his head, when not one single doctrine of it has ever reached his heart. An eloquent description of the sufferings of Christ, of the solemnities of judgment, of the joys of the blessed and the miseries of the damned, might move the breast even of a man who did not firmly believe them; as we often find ourselves strongly moved by well-wrought narrations or discourses, which at the same time we know to have their foundation in fiction.

Natural constitution, or such accidental causes as are, some of them, too low to be here mentioned, may supply the eyes with a flood of tears, which may discharge itself plenteously upon almost any occasion that shall first arise. And a proud impatience of contradiction, directly opposite as it is to the gentle spirit of Christianity, may make a man's blood boil when he hears the notions he has entertained, and especially those which he has openly and vigorously espoused, disputed and opposed. This may possibly lead him, in terms of strong indignation, to pour out his zeal and his rage before God, in a fond conceit that, as the God of truth, he is the pattern of those favorite doctrines, by whose fair appearances perhaps he himself is misled. But these speculative refinements, and these affectionate sallies of the mind, may exist where there is a total absence of true religion.

I would desire to lead you, my friend, to sublimer notions and JUSTER MARKS; and refer you to other practical writers, and, above all, to the book of God, to prove how material they are. I would therefore entreat you to bring your own heart to answer, as in the presence of God, such inquiries as these:

Do you find *divine love*, on the whole, advancing in your soul? Do you feel yourself more and more sensible of the presence of God; and does that sense grow more delightful to you than it formerly was? Can you, even when your natural spirits are weak and low, and you are not in any frame for the ardors and ecstasies of devotion, nevertheless find a pleasing rest, a calm repose of heart, in the thought that God is near you, and that he sees the secret sentiments of your soul, while you are, as it were, laboring up the hill, and casting a longing eye towards him, though you cannot say you enjoy any sensible communications from him? Is it agreeable to you to open your heart to his inspection and regard, to present it to him laid bare of every disguise, and to say, with David, "Thou, Lord, knowest thy servant?" 2 Sam. 7:20. Do you find a growing esteem and approbation of that sacred law of God, which is the transcript of his moral perfections? Do you inwardly "esteem all his precepts concerning all things to be right?" Psalm 119:128. Do you discern, not only the necessity, but the reasonableness, the beauty, the pleasure of obedience; and feel a growing scorn and contempt of those things which may be offered as the price of your innocence, and would tempt you to sacri-

fice or hazard your interest in the divine favor and friendship? Do you find an ingenuous desire to please God, not only because he is so powerful, and has so many good and so many evil things entirely at his command, but from a veneration of his most amiable nature and character; and do you find your heart habitually reconciled to a most humble subjection both to his commanding and to his disposing will? Do you perceive that your own will is now more ready and disposed, in every circumstance, to bear the yoke, and to submit to the divine determination, whatever he appoints to be borne or forborne? Can you "in patience possess your soul?" Luke 21:19. Can you maintain a more steady calmness and serenity, when God is striking at your dearest enjoyments in this world, and acting most directly contrary to your present interests, to your natural passions and desires? If you can, it is a most certain and noble sign that grace is growing up in you to a very vigorous state.

Examine, also, what affections you find in your heart *towards those who are about you, and towards the rest of mankind in general.* Do you find your heart overflow with undissembled and unrestrained benevolence? Are you more sensible than you once were, of those most endearing bonds which unite all men, and especially all Christians, into one community; which make them brethren and fellow-citizens? Do all the unfriendly passions die and wither in your soul, while the kind, social affections grow and strengthen? And though self-love was never the reigning passion since you became a true Christian, yet, as some remainders of it are still too ready to work inwardly, and to show themselves, especially as sudden occasions arise, do you perceive that you are getting the victory over them? Do you think of yourself only as one of a great number, whose particular interests and concerns are of little importance when compared with those of the community, and ought by all means, on all occasions, to be sacrificed to them?

Reflect especially on the temper of your mind towards those whom an unsanctified heart might be ready to imagine it had *some just excuse for excepting out of the list of those it loves,* and from whom you are ready to feel some secret alienation or aversion. How does your mind stand affected towards those who differ from you in their religious senti-

ments and practices? I do not say that Christian charity will require you to think every error harmless. It argues no want of love to a friend, in some cases, to fear lest his disorder should prove more fatal than he seems to imagine; nay, sometimes the very tenderness of friendship may increase that apprehension. But to hate persons because we think they are mistaken, and to aggravate every difference in judgment or practice into a fatal and damnable error that destroys all Christian communion and love, is a symptom generally much worse than the evil it condemns. Do you love the image of Christ in a person who thinks himself obliged in conscience to profess and worship in a manner different from yourself? Nay, farther, can you love and honor that which is truly amiable and excellent in those in whom much is defective; in those in whom there is a mixture of bigotry and narrowness of spirit, which may lead them perhaps to slight, or even to censure you? Can you love them as the disciples and servants of Christ, who, through a mistaken zeal, may be ready to "cast out your name as evil," Luke 6:22, and to warn others against you as a dangerous person? This is none of the least triumphs of charity, nor any despicable evidence of an advance in religion.

And, on this head, reflect farther, how you can *bear injuries.* There is a certain hardness of soul in this respect, which argues a confirmed state in piety and virtue. Does every thing of this kind hurry and ruffle you, so as to put you on contrivances how you may recompense, or, at least, how you may disgrace and expose him who has done you the wrong? Or can you stand the shock calmly, and easily divert your mind to other objects, only, when you recollect these things, pitying and praying for those who, with the worst tempers and views, are assaulting you? This is a Christlike temper indeed, and he will own it as such; will own you as one of his soldiers, as one of his heroes: especially if it rises so far, as, instead of being "overcome of evil, to overcome evil with good." Rom. 12:21. Watch over your spirit and over your tongue, when injuries are offered, and see whether you be ready to meditate upon them, to aggravate them in your own view, to complain of them to others, and to lay on all the load of blame that you in justice can; or, whether you be ready to put the kindest

construction upon the offence, to excuse it as far as reason will allow, and where, after all, it will wear a black and odious aspect, to forgive it, heartily to forgive it, and that even before any submission is made or pardon asked; and in token of the sincerity of that forgiveness, to be contriving what can be done, by some benefit or other towards the injurious person, to teach him a better temper.

Examine farther, with regard to *other evils and calamities of life*, and even with regard to its uncertainties, how you can bear them. Do you find your soul is in this respect gathering strength? Have you fewer foreboding fears and disquieting alarms than you once had, as to what may happen in life? Can you trust the wisdom and goodness of God to order your affairs for you with more complacency and cheerfulness than formerly? Do you find yourself able to unite your thoughts more in surveying present circumstances, that you may collect immediate duty from them, though you know not what God will next appoint or call you to? And when you feel the smart of affliction, do you make a less matter of it? Can you transfer your heart more easily to heavenly and divine objects, without an anxious solicitude whether this or that burden be removed, if it may but be sanctified to promote your communion with God and your ripeness for glory?

Examine, also, whether you advance in *humility*. This is a silent, but most excellent grace; and they who are most eminent in it, are dearest to God, and most fit for the communications of his presence to them. Do you then feel your mind more emptied of proud and haughty imaginations, not prone so much to look back upon past services which it has performed, as forward to those which are yet before you, and inward upon the remaining imperfections of your heart? Do you more tenderly observe your daily failures and miscarriages, and find yourself disposed to mourn over those things before the Lord that once passed with you as slight matters, though, when you come to survey them as in the presence of God, you find they were not wholly involuntary or free from guilt? Do you feel in your breast a deeper apprehension of the infinite majesty of the blessed God, and of the glory of his natural and moral perfections, so as, in consequence of these views, to perceive yourself, as it were, annihilated in his presence, and to shrink into "less than

nothing, and vanity?" Isa. 40 : 17. If this be your temper, God will look upon you with peculiar favor, and will visit you more and more with the distinguishing blessings of his grace.

But there is another great branch and effect of Christian humility, which it would be an unpardonable negligence to omit. Let me therefore farther inquire, are you more frequently renewing your application, your sincere, steady, determined *application to the righteousness and blood of Christ*, as being sensible how unworthy you are to appear before God otherwise than in him? And do the remaining corruptions of your heart humble you before him, though the disorders of your life are in a great measure cured? Are you more earnest to obtain the quickening influences of the Holy Spirit? And have you such a sense of your own weakness as to engage you to depend, in all the duties you perform, upon the communications of his grace "to help your infirmities?" Rom. 8 : 26. Can you, at the close of your most religious, exemplary, and useful days, blush before God for the deficiencies of them, while others perhaps may be ready to admire and extol your conduct? And while you give the glory of all that has been right to him from whom the strength and grace has been derived, are you coming to the blood of sprinkling, to free you from the guilt which mingles itself even with the best of your services? Do you learn to receive the bounties of Providence, not only with thankfulness as coming from God, but with a mixture of shame and confusion too, under a consciousness that you do not deserve them, and are continually forfeiting them? And do you justify Providence in your afflictions and disappointments, even while many are flourishing around you full in the bloom of prosperity, whose offences have been more visible at least, and more notorious than yours?

Do you also advance in *zeal and activity for the service of God and the happiness of mankind?* Does your love show itself solid and sincere, by a continual flow of good works from it? Can you view the sorrows of others with tender compassion, and with projects and contrivances what you may do to relieve them? Do you feel in your breast that you are more frequently "devising liberal things," Isaiah 32 : 8, and ready to wave your own advantage or pleasure that you may accomplish them? Do you find your

imagination teeming, as it were, with conceptions and schemes for the advancement of the cause and interest of Christ in the world, for the propagation of his Gospel, and for the happiness of your fellow-creatures? And do you not only pray, but act for it; act in such a manner as to show that you pray in earnest, and feel a readiness to do what little you can in this cause, even though others, who might, if they pleased, very conveniently do a vast deal more, will do nothing?

And, not to enlarge upon this copious subject, reflect once more, how your affections stand *with regard to this world and another.* Are you more deeply and practically convinced of the vanity of these "things which are seen, and are temporal?" 2 Cor. 4 : 18. Do you perceive your expectations from them and your attachments to them to diminish? You are willing to stay in this world as long as your Father pleases; and it is right and well; but do you find your bonds so loosened from it, that you are willing, heartily willing, to leave it at the shortest warning; so that if God should see fit to summon you away on a sudden, though it should be in the midst of your enjoyments, pursuits, expectations, and hopes, you would cordially consent to that remove, without saying, "Lord, let me stay a little while longer, to enjoy this or that agreeable entertainment, to finish this or that scheme?" Can you think, with an habitual calmness and hearty approbation, if such be the divine pleasure, of waking no more when you lie down on your bed, of returning home no more when you go out of your house? And yet, on the other hand, how great soever the burdens of life are, do you find a willingness to bear them, in submission to the will of your heavenly Father, though it should be to many future years, and though they should be years of far greater affliction than you have ever yet seen? Can you say calmly and steadily, if not with such overflowings of tender affection as you could desire, "Behold, 'thy servant,' thy child is 'in thine hand, do with me as seemeth good in thy sight?' 2 Sam. 15 : 26. My will is melted into thine; to be lifted up or laid down, to be carried out or brought in, to be here or there, in this or that circumstance, just as thou pleasest, and as shall best suit thy great extensive plan, which it is impossible that I, or all the angels in heaven, should mend."

These, if I understand matters aright, are some of the most substantial evidences of growth and establishment in religion. Search after them: bless God for them, so far as you discover them in yourself, and study to advance in them daily, under the influences of divine grace; to which I heartily recommend you, and to which I entreat you frequently to recommend yourself.

THE CHRISTIAN BREATHING EARNESTLY AFTER GROWTH IN GRACE.

"O thou ever-blessed Fountain of natural and spiritual life! I thank thee that I live, and know the exercises and pleasures of a religious life. I bless thee that thou hast infused into me thine own vital breath, though I was once 'dead in trespasses and sins,' Eph. 2: 1; so that I am become, in a sense peculiar to thine own children, 'a living soul.' Gen. 2: 7. But it is my earnest desire that I may not only live but grow, 'grow in grace, and in the knowledge of my Lord and Saviour Jesus Christ.' May I be seeking after an increase of divine love to thee, my God and Father in Christ, of unreserved resignation to thy wise and holy will, and of extensive benevolence to my fellow-creatures! May I grow in patience and fortitude of soul, in humility and zeal, in spirituality and a heavenly disposition of mind, and in a concern 'that, whether present or absent, I may be accepted of the Lord,' 2 Cor. 5: 9; that whether I live or die, it may be for thy glory. In a word, as thou knowest I hunger and thirst after righteousness, make me whatever thou wouldst delight to see me! Draw on my soul, by the gentle influences of thy gracious Spirit, every trace and every feature which thine eye, O heavenly Father, may survey with pleasure, and which thou mayest acknowledge as thine own image. This I ask and hope through our Lord and Saviour Jesus Christ: to him be glory both now and for ever."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 233.

APPEAL TO YOUTH.

A TRACT FOR THE TIMES.

BY REV. AUSTIN DICKINSON.

To arrest a great moral evil, and elevate the general standard of character in a community, the influence of the young is all-important. *They* can, if they please, put an end to the most demoralizing scourge that has ever invaded our country, and introduce a state of society far more pure and elevated than the world has yet seen.

Consider then, beloved youth, some of the numerous motives for abstaining from intoxicating liquor and other hurtful indulgences, and employing your time and faculties with a view to the highest improvement and usefulness.

The use of such liquor, as a beverage, *will do you no good.* It will not increase your property or credit: no merchant would deem a relish for it any recommendation for a clerk or partner in business. It will not invigorate your body or mind; for chemistry shows, that alcohol contains no more nutriment than fire or lightning. It will not increase the number of your respectable friends: no one, in his right mind, would esteem a brother or neighbor the more, or think his prospects the better, on account of his occasional use of intoxicating liquor. Nor will it in the least purify or elevate your affections, or help to fit you for the endearments of domestic life, or social intercourse; but on the contrary, Scripture and observation alike testify, that wine and its kindred indulgences "*take away the heart.*" Why, then, should a rational being, capable of the purest happiness, and capable of blessing others by an example of temperance, indulge in a beverage in no respect useful to those in health, but the occasion of countless miseries!

But strict temperance has a direct influence on *the health and vigor of both mind and body.* The most eminent physicians bear uniform testimony to its propitious effect.

And the Spirit of inspiration has recorded, *He that striveth for the mastery, is temperate in all things.* Many striking examples might be adduced. The mother of Samson, that prodigy of human strength, was instructed by an angel of God to preserve him from the slightest touch of "wine, or strong drink, or any unclean thing." And Luther, who burst the chains of half Europe, was as remarkable for temperance, as for great bodily and intellectual vigor. Sir Isaac Newton, also, while composing his Treatise on Light, a work requiring the greatest clearness of intellect, it is said, very scrupulously abstained from all stimulants. The immortal Edwards, too, repeatedly records his conviction and experience of the happy effect of strict temperance, both on mind and body. And recent reformations from moderate drinking have revealed numerous examples of renovated health and spirits in consequence of the change.

But not to multiply instances, let any youth, oppressed with heaviness of brain or dulness of intellect, judiciously try the experiment of *temperance in all things*, united with habitual activity, and he will be surprised at the happy effect.

Consider, again, that *in the purest state of morals, and the most elevated and refined circles, the use of intoxicating drink is now discountenanced, and regarded as unseemly.* Inspiration has declared, "It is not for kings to drink wine, nor for princes strong drink." And who would not regard any of the truly noble, as lowering themselves by disparaging this sentiment? What clerical association, or what convention of philanthropists, would now be found "mingling strong drink?" What select band of students, hoping soon to officiate honorably at the altar of God, before the bench of justice, or in the chamber of affliction, would now call for brandy or wine? What circle of refined females would not feel themselves about as much degraded by familiarity with such indulgences, as by smoking, or profane language? Or what parent, inquiring for an eligible boarding-school, would think of asking, whether his son or daughter might there have the aid of such stimulus, or the example of its use? If, then, intoxicating liquor is thus disparaged in the most moral and intelligent circles, why should it not be universally abjured by individuals? Why should not the young, especially, of both sexes, keep themselves unspotted, and worthy of the most elevated society?

Consider, moreover, that if the habit of drinking be indulged, *it may be difficult, if not impossible,* should you live, *to break off in more advanced life.* Thus, even in this day of reform, there are individuals, calling themselves respectable, so accustomed to drink, or traffic in the poison, that all the remonstrances of philanthropists and friends, the wailings of the lost, the authority of Heaven, and the anathema of public sentiment combined, cannot now restrain them. Let the youth, then, who turns with shame from such examples of inconsistency, beware of a habit so hardening to the conscience, so deadening to the soul.

But, to increase your contempt for the habit of drinking, think how it especially prevails *among the most degraded portions of the community.* Inquire through the city, or village, for those who are so polluted as to be shut out from all decent society—so inured to vice that they cannot be looked upon but with utter disgust; learn their history, and you invariably find that the insidious glass has been their companion, their solace, and their counsellor. And should not dark suspicion and decided reprobation be stamped upon that which is thus associated with the lowest debasement and crime?

Such drink, in its very nature, has a perverting and debasing tendency—leading to foul speeches, foolish contracts, and every sensual indulgence. Those under its influence will say and do, what, in other circumstances, they would abhor: they will slander, reveal secrets, throw away property, offend modesty, profane sacred things, indulge the vilest passions, and cover themselves and friends with infamy. Hence the solemn caution, "Look not thou on the wine, when it giveth its color in the cup: at the last it biteth like a serpent, and stingeth like an adder: thine eyes shall behold strange women, and thy heart utter perverse things." Those who, by gaming or intrigue, rob others of their property, and those who allure "the simple" to ruin, it is said, fully understand its perverting influence. "Is it not a little one?" say they; and so the unwise are "caused to fall, by little and little."

> "She urged him still to *fill another cup;*
> * * * and in the dark, still night,
> When God's unsleeping eye alone can see,
> He went to her adulterous bed. At morn

I looked, and saw him not among the youths;
I heard his father mourn, his mother weep;
For none returned that went with her. The dead
Were in her house; her guests in depths of hell:
She wove the winding-sheet of souls, and laid
Them in the urn of everlasting death."

Such is ever the tendency of the insidious cup. For the unerring word declares, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby *is not wise.*" "They are out of the way through strong drink; they err in vision, they stumble in judgment."

Indeed, the *whole spirit of the Bible,* as well as uncorrupted taste, is in direct hostility to this indulgence. Its language in regard to all such stimulants to evil is, *Touch not, taste not, handle not.* And to such as glory in being above danger, it says, with emphasis, "We, then, that are strong, ought to bear the infirmities of the weak, and *not to please ourselves.*"

He who hath declared, *Drunkards shall not inherit the kingdom of God,* cannot, surely, be expected to adopt, as heirs of his glory, any who, under all the light that has been shed on this subject, perseveringly resolve to sip the exhilarating glass for mere selfish pleasure, when they know that their example may probably lead others to endless ruin. Common sense, as well as humanity, revolts at the thought.

On the other hand, strict temperance is pleasing to the Most High. Hence, it is said of him who was honored to announce the Saviour's advent, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."

Moreover, the habit of strict temperance, being allied to other virtues, will secure for you the *respect and confidence of the best portions of the community,* as well as the approbation of God, and thus lead to your more extensive usefulness. The youth who promptly comes up to the pledge and practice of total abstinence, and persuades others to do so, gives evidence of decision and moral courage—gives evidence of an intellect predominating over selfish indulgence, and superior to the laugh of fools; and such is the man whom an intelligent community will delight to honor.

But you are to live, not merely for self-advancement, or happiness: consider, then, that *true patriotism and philanthropy rightfully demand* your cordial support of the Tem-

perance cause. A thick, fiery vapor, coming up from the pit, has been overspreading our whole land and blighting half its glory. Thousands, through the noxious influence of this vapor, have yearly sunk to that pit, to weep and lament for ever. Thousands more are groping their miserable way thither, who, but for this pestilence, might be among our happiest citizens. Still greater numbers, of near connections, are in consequence, covered with shame. Ah, who can say, he has had no relative infected by this plague? But Providence, in great mercy, has revealed the only effectual course for exterminating the plague—*total abstinence from all that can intoxicate.* And the adoption of this course, instead of involving any real sacrifice, might be an annual saving to the nation of *many millions of dollars.* What youth, then, who loves his country, will not cheerfully coöperate with the most respected of every profession in encouraging this course? Who does not see its certain efficacy, and the grandeur of the result?

Were a foreign despot, with his armies, now invading our country, every youthful bosom would swell with indignation. And will you not combine to arrest the more cruel despot, Intemperance, whose vessels are daily entering our ports, whose magazines of death are planted at the corners of our streets, and whose manufactories are like "the worm that dieth not, and the fire that is not quenched?"

Were all who have, in the compass of a year, been found drunk in the land, assembled in one place, they would make a greater army than ever Bonaparte commanded. And yet, unless patriot hearts and hands interpose, myriads more, from generation to generation, coming on in the same track, will go down like these to the drunkard's grave.

Were all the thousands that annually descend to the drunkard's grave, cast out at once into an open field, their loathsome carcases would cover many acres of ground. And yet the *source* of all this pollution and death is moderate drinking.

Were the thousands of distilleries and breweries, still at work day and night in the land, placed in one city or county, they would blacken all the surrounding heavens with their smoke. And could all the oaths, obscenities, and blasphemies they occasion every hour, be uttered in one voice, it would be more terrific than "seven thunders."

And are those armies of drunkards, that liquid fire, those carcases of the slain, those ever-burning manufactories, and those blasphemies in the ear of Heaven, less appalling, less stirring to patriotism, because scattered throughout the land? Shall there be no burst of indignation against this monster of despotism and wickedness, because he has *insidiously* entered the country, instead of coming in by bold invasion? Shall he still deceive the nation, and pursue his ravages? Or shall he not, at once, be arrested, when it can be done without cost, and with infinite gain?

It must not be forgotten, that, in this country, every drunkard has equal power in the elective franchise with the most virtuous citizen. Nor must it be forgotten, that should the reform now cease, and intemperance again increase for the fifty years to come, in only the same ratio that it did for twenty years previous to the commencement of general reform in 1826, about one-third of our voters would be drunkards. What, then, would be the character of our beloved republic?

But should intemperance increase in that ratio for *eighty* years, a *majority* of our voters would be drunkards, and our population amount to several hundred millions. Who then could turn back the burning tide; or who could govern the maddening multitudes?

It is not a vain thing, then, that patriots have waked up to this subject. Their trumpet should now thrill through the land, and urge all the young to enlist, at once, on the side of virtue. These can, if they will, cause the river of abominations to be dried up.

But the subject of temperance has still another aspect, far more serious. It must be a solemn consideration to such as realize, in any measure, the worth of the soul and the necessity of its regeneration, that indulgence in the use of intoxicating drink, in this day of light, *may grieve the Holy Spirit*, whose presence alone can insure salvation. Indeed, to say nothing of the deadening influence of such liquor on the conscience, unless heaven and hell can mingle together, we cannot, surely, expect God to send *his* Spirit to coöperate *with that* which is peculiarly offensive to the most devoted and self-denying of his friends, and which Satan employs, more than any other agent, in fitting men for his service. For, "what communion hath light with

darkness?"—"what concord hath Christ with Belial?" Beware, then, of the arch-deceiver, in this matter. "It is not a vain thing for you, because it is your life."

It is obvious that if such stimulants were wholly done away, *the Gospel would have far mightier sway*, and human nature generally assume a higher character. Pure moral stimulus would take the place of what is low, sensual, and selfish. Better health, better temper, higher intellect, and more generous benevolence would everywhere appear.

It is obvious, likewise, that Providence has great designs to be accomplished by the younger portions of this generation. Unto us are committed those oracles which declare, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." And already do I see, in the silent kindling of unnumbered minds, in our Sabbath-schools and other institutions, the presage of unexampled good to the nations. Who, then, of the rising race, is so dead to generous feeling, so deaf to the voice of Providence, so blind to the beauty of moral excellence, that he will not now aspire to some course of worthy action? Let this motto, then, stand out like the sun in the firmament: HE THAT STRIVETH FOR THE MASTERY, IS TEMPERATE IN ALL THINGS.

One word in reference to making and observing a *pledge* for abstinence. As it respects yourself, it will show a resolute, independent mind, and be deciding the question once for all, and thus supersede the necessity of deciding it a thousand times, when the temptation is offered. It will, moreover, supersede the inconvenience of perpetual warfare with appetite and temptation. And as it respects others, of feebler minds, or stronger appetites, your *example* may be immeasurably important. Multitudes may thus be secured to a life of sobriety, who, but for this pledge, would never have had the requisite firmness. Your influence may thus extend on the right hand and on the left, and down to future ages; and by such united pledges and efforts, countless multitudes may be saved from a life of wretchedness, a death of infamy, and an eternity of woe.

But does any one still say, "I will unite in no pledge, because in no danger?" Suppose *you are safe;* have you then no *benevolence?* Are you utterly *selfish?* Think of the bosom now wrung with agony and shame, over a drunken

husband, or father, or brother. And have you no *pity?* Think of the millions of hopes, for both worlds, suspended on the success of the temperance cause. And will you do nothing to speed its triumph?

Do you say, your influence is of no account? It was one "poor man" that saved a "little city," when a "great king besieged it." Another saved a "great city," when the anger of Jehovah was provoked against it. Small as your influence may be, you are accountable to God and your country; and your finger may touch some string that shall vibrate through the nation.

But are you conscious of possessing talent? Then rally the circle of your acquaintance, and enlist them in the sacred cause. And do you save a little by abstinence? Then *give* a little to extend the benign influence. What youth cannot, at least, circulate a few Tracts, and perhaps enlist as many individuals? And who can estimate the endless influence of those individuals, or their capacity for rising with you in celestial splendor?

But have you wealth, or power with the pen? Then speak by ten thousand tongues: send winged messengers through the city, the country, the town, the village, the harbor; and thus may you enjoy *now* the highest of all luxuries—the luxury of *doing good.* And, at the same time, trusting in HIM who came from the abodes of light, "to seek and save the lost," you may secure *durable riches* in that world, where, saith the Scripture, neither *covetous,* nor *drunkards,* nor extortioners, nor revilers, nor the *slothful,* nor mere *lovers of pleasure,* nor *any thing that defileth,* shall ever enter; but where THEY THAT BE WISE shall shine forth as the brightness of the firmament for ever and ever.

When these opposite characters and their changeless destinies are *seriously* weighed, none, surely, can hesitate which to prefer. But, "what thou doest, do quickly."

NOTE.—A premium of fifty dollars, offered by a friend, was awarded to the author of this Tract.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 234.

THE

ADVANTAGES OF PRAYER.

I BEG serious attention to the subject of these pages. Their design is to show the utility of prayer, by unfolding its manifold beneficial tendencies.

1. Prayer, more than any other means, is adapted, in its own nature, *to improve all the powers and properties of the human soul.* The different parts of prayer require correspondent acts and affections of mind, which comprise the substance of all moral excellence, and which prayer, by frequently calling them forth, tends, beyond every thing else, to invigorate and mature.

Prayer is adoration; and when are the divine perfections so likely to expand the soul with the ardors of holy love and delight, as when brought distinctly before her eye in this heavenly employment? The philosopher may be indevout, while he traces these perfections in the frame of nature; and the theologian may coldly speculate and discourse concerning them, as exhibited in Scripture; but he who fixes a firm and single eye on God in prayer, and dwells on one attribute and another with adoring admiration, will not be long unconscious of that pure flame in which are blended all the elements of virtue and happiness.

Prayer is confession of sin; and when is sin more apt to melt the heart into the soft relentings of godly contrition, than when carefully recounted to Him against whom it has all been committed, with a spirit awed into reverence and submission by the pure majesty of the Divine Presence? You may speak lightly of sin, when your words are directed

to the sinful ear of a creature like yourself; but get you into some solitary place, and set the Lord distinctly and immediately before you; and spread out your offences before his undefiled eye; and under his pure and piercing gaze, lay your heart and life open; and I see not how you are ever to become repentant, if your sorrows do not then begin to flow forth.

Prayer is supplication for mercy, grounded upon the blood of Christ, and the promises which in him are yea and amen; and if ever the heart has advantages for becoming all subdued and possessed by the sentiments and feelings which these wonders of divine love should excite, it is now. Men may speak to one another of these subjects with as little sensibility as they feel towards common things; but when the soul collects herself, and comes, and, convinced of her guilt, stands trembling and pleading before her great Judge, and tells him of his professed clemency and graciousness, and how his own Son has loved her, and how he himself has said, and sworn, that for his worthy Son's sake he will withhold no blessing from any humble contrite suppliant—what a resistless tendency has all this to transfuse the soul with confidence, and faith, and full assurance of hope.

Prayer, finally, is thanksgiving for favors received: and, sure, if ever gratitude unfeigned and unextinguishable do glow in a mortal's breast, this is the occupation in which the ethereal passion is generated and nourished. You may be reminded that goodness and mercy have followed you all the days of your life, and look around you upon a thousand witnesses of the divine benignity still compassing you about; and your heart still be but little awake to its numberless and everlasting obligations. But not so, if, in a secret interview with your Father in heaven, you yourself tell over to him but some few of the countless mercies which his

hand has been incessantly bestowing on you since you first became the object of his providential and gracious care. Thus does it appear, how the various excellencies of holy character are instrumentally produced and promoted by means of this exercise; and it would appear more convincingly, if our limits permitted more detail. Great, therefore, and unparalleled is the direct tendency of prayer to improve the human character. But,

2. Its utility is further manifest in its *counteracting influence on whatever tends to injure that character.* There are many things in this world always acting upon the soul with a most debasing and ruinous tendency; and there are no means of overcoming this tendency so efficacious as prayer.

To speak first generally, there is an influence in worldly things so hostile to the things of the Spirit of God, as sometimes to make these latter things appear like empty shadows, or cunningly devised fables; and the mysteries of the everlasting Gospel, as the superstitious stories which frighten credulous children; and judgment and eternity, heaven and hell, as words by which crazed or criminal imaginations have expressed their fictions of happiness and horror. It needs no demonstration, that this is an influence utterly subversive of all religion and virtue—adapted to brutalize man's rational nature; and of course, if there be a future state in fact, to involve him in all its untold terrors and torments. Nor need I stay long to show to what vast extent this baleful influence has full and domineering ascendency over infatuated mankind; how, though there be few professed sceptics and scorners, there are but a few whose lives do not preach scepticism from beginning to end; which *practical* scepticism is, to all terrible intents, as bad as any other. Now, to overcome this influence, there is no other way than to have the soul brought under a strong impression and bearing from spiritual things. You must be

exposed to the action of unseen things, or remain in unworthy bondage to things which are seen. You must be in such circumstances that the spiritual glories of God and Christ, and the promises and threatenings of Scripture, may pour their peculiar influence on your heart, or else you must remain the slave of mammon, and sordid drudge of the flesh.

Now, it is almost unnecessary to remark, that there are no circumstances in which these objects are so nearly approached, and so deeply felt, as when the soul solemnly betakes herself to the exercises of prayer. I grant that reading, and hearing, and conversing about divine things, rightly managed, may make profitable impressions, and should by no means be omitted. But there are thousands that read, and hear, and converse, and though some feeling may be generated, it passes over their minds as the little circles produced by the falling pebble pass over the surface of the smooth water. If those persons could be persuaded to try the influence of true and fervent prayer, they would find it more availing. Retired from the world, shut up alone with Him who dwelleth in secret, kneeling in his awful presence, fixing the heart for communicating and receiving, speaking to him and not of him merely: Oh, this brings the unseen world into view, and casts earth into shade and emptiness; this takes importance and reality off from temporal things, and puts those qualities on eternal and spiritual things; this places the soul on the verge of eternity, and subjects her to the beams, and breezes, and blessed visions of heaven. Here there is hope of her losing her scepticism and worldliness. In these circumstances this world has little power; and it were not surprising, if he who habituates himself to an exercise like this, should soon have his conversation more in heaven than on earth, and his walk more with God than with men.

But it may show yet more forcibly the counteracting power of prayer, to consider its operation in some particular instances of its resistance to the world.

The world then, we all know, tends to make the sons and daughters of men light-minded; and levity is no ornament of man's rational being; nor is it at all suited to our condition in a region full of dangers, and lamentations, and arrows of death; neither is it compatible with our present or our eternal well-being. But how can levity stand before prayer? Books and sermons may be unable to contend with it. You may tell me of those who let no day pass without running through a chapter, and no Sabbath pass without a visit to the house of God, and yet have just as much of this world's vanity in their hearts, and gayety in their looks, and giddiness in their lives, as other people. Further, I have heard professors gravely reason in defence of worldly levities, and reason themselves into a persuasion that they are, to say the least, innocent; and with this persuasion they have freely gone into them, and led their unthinking offspring along with them in the wildering path. But what if these persons would but seek in prayer to know the way of duty; what if they would try whether they could keep the spirit of levity at the throne of grace; or get leave of him, who sitteth thereon, to be guided by that spirit? What if they would go to our Father who is in secret, and ask his blessing upon their intended indulgences; or what if, after leaving their gay companions and diversions, they would go and tell him of the way in which their time and faculties had been employed, to see whether it would be sanctioned by the uplifted light of his countenance! How could levity endure such experiment? How manifestly must a man of true prayer be a man of pure and permanent sobriety; serene and settled, and cheerful without lightness.

Again, the world often fills the bosoms of men with avarice and ambition; under the former of which they make haste to be rich, and under the latter to be great; under either, or both, to be undone—since the love of money is a root of all evil; and since they have no heart to believe the Gospel, who receive honor one of another.

Would you then regard that as a useless thing, which has a tendency to eradicate these base passions from the hearts of men? But if men would give themselves to prayer, they would soon cease to be the slaves of these passions. Prayer would quickly dethrone and banish these guilty usurpers of dominion over the immortal minds of men. If men would acknowledge God in all their ways, God himself would be their ruler and guide, and his Holy Spirit would hold the throne of their hearts. If, before they undertake their plans and enterprises, they would submit them, with the calmness and seriousness of pure devotion, for the approbation of Him on whom they depend for success, how many of them would they relinquish, and with what moderation would they prosecute the rest! Seest thou a man hurrying, and scrambling, and scuffling for the pelf or the praise of this world? Assuredly thou seest a prayerless soul: professor or not, he is a prayerless soul: one who, if he deals at all with God in prayer, deals with him only so far as to mock and insult him! A praying man knows too much concerning the true riches, and the honor which cometh from God, to discover such miserable infatuation for the things of an hour. To such a man it matters little, whether he rank with this world's rich or poor, its mighty or its mean. Riches cannot exalt, nor poverty depress him; honors cannot elate him, nor reproaches break his heart. He dwelleth in the secret place of the Most High, abiding under the shadow of the Almighty—afraid neither for the terror by night, nor for the arrow that flieth by day.

Once more, the world is full of blinding and infatuating influences, whereby the ears of men are turned away from the truth and are turned unto fables; and some have one doctrine and some another; while the ungodliness of others takes occasion from the variance, to renounce all religious opinions, and to hold every thing pertaining to God and another world uncertain, unsettled, and incapable of ever being placed on any sure basis. Such confusion and doubt has human depravity engendered in a world to which God's oracles have been given for a guide and directory in the way of truth! Nevertheless, men must be extricated from this labyrinth, if they would be either sanctified or saved. As salvation is inseparable from holiness, so is holiness from the belief of the truth. They have pleasure in unrighteousness who believe not the truth; and against all the ungodliness and unrighteousness of men, the everlasting wrath of God is revealed from heaven.

Yet they plead the impossibility of knowing what is truth. The Bible cannot satisfy them; books cannot satisfy them; sermons but multiply their difficulties; and what are they to do? The eternal source of truth has informed them that they would arrive at certainty if they would but cease their rebellion against God. "If any man will do his will, he shall know of the doctrine." It is nothing but the spirit of disobedience that subjects any man to the domination of heresy and delusion. But not to enter on the proof of this, in its universal scope, I affirm, that obedience to God, in the single article of prayer, will prove a sure touchstone of truth, and an impregnable defence to the soul against all the innovations of ruinous opinions and dogmas. The soul in prayer stands too near the fountain of light and truth to be invaded by the fatal infections of error. Her temper, in this exercise, is incongenial to every thing in error's likeness, and shrinks away from its polluting approach, as modesty recoils

from the approach of impudence. Nothing certainly but pure truth is capable of being either relished or expressed by the spirit of genuine prayer. For the spirit of such prayer is the spirit of humility and submissiveness, of heavenly sincerity and holy love: and how with such a spirit can any falsehood have agreement? On such a spirit light will be poured from all nature, as well as from the providence, and book, and Spirit of God. And hence the common observation, that good men always think alike in prayer. Nor is prayer an unthoughtful business. Much of intellect, as well as feeling, is breathed forth in true devotion; nay, from almost every true prayer an epitome of the Gospel might be extracted.

Wherefore nothing is more unfounded than the pretence of not being able to come to the knowledge of the truth in the midst of this world's jargon of opinions. There is a sure and an easy way; nor is the existence of that destructive jargon resolvable into any thing else than the world's forgetfulness of God and known character for prayerlessness. Let no one question it, that prayer, universally tried, would unite the whole world, substantially, in the same mind and judgment, nor leave any man doubtful as to an essential article of faith.

Thou, reader, art perhaps an unsettled, unhappy sceptic; yet, desirest not to be so, and hast long tried to convince thyself. Thou hast read; thou hast disputed; and thou hast listened, in hope that thy doubts might be dissipated. I will not question that thou hast done all this; but full well I know there is one thing thou hast not done: thou hast not disinterred thy heart out of this world's pollutions and vanities. Thou hast been living in the spirit and in the ways of them who fear not God. It has not been thy daily delight to enter into thy closet and shut thyself in from all earthly society, and then bow down thy spirit before His

presence who seeth in secret. Hadst thou done but this, thou wouldst not have been now a tired wanderer, near eternity's dread brink, with a mind full of doubt, void of fixed hope, aching with ungrateful desire, and anon shivering with apprehension of what may yet befall.

Thus have I considered the influence of prayer in counteracting the debasing and soul-destroying tendencies of the world.

3. There are *other tendencies favorable to the soul's welfare*, and I now wish to show briefly *the efficacious influence* of prayer upon these.

I begin with *the word of God*. That word is, in its unresisted applications to the heart, quick and powerful, and as the fire and the hammer which breaketh the rock in pieces. It is perfect, converting the soul; sure, making wise the simple; right, rejoicing the heart; pure, enlightening the eyes—but the time would fail me to repeat a small part of what inspiration hath spoken in its praise. It is nevertheless powerless, independently of prayer; for, however great its excellencies, prayerlessness will either keep them out of view, or turn them into deformities and stumbling-blocks. What are the beauties of the rainbow, or the beams of the sun, to the blind man? And who more blind, though voluntarily so, than the prayerless soul? What was the glory of the Only-begotten of the Father to the earthly-minded Jews, when he dwelt among them, full of grace and truth? And what, also, are the wonders of truth and wisdom in sacred Scripture, to those who are so swayed by an obstinate will, that they cast off fear, and restrain prayer to God. Depravity can see no beauty in holiness; and who are depraved, if not the prayerless? When such persons have read the Bible, till they have it all in their memories, what are they better? Which has the greater charms in their eye, God's truth, or their riches; salvation, or the

pleasures of sin? Even the renewed find prayer still indispensable to a profitable meditation in Scripture? Remaining pollution will blind their eye if the anointing of the Holy One be not constantly sought; and therefore, though the sacred pages lie open before them, and though they have once been truly enlightened to understand them, they shall not, without unremitted prayer, continue to behold the wonders of God's law.

But the Bible is not the only book that may profit the soul of man. There are *profound treatises* on every subject of theology and morals, in which treasures of light and learning are contained for the edification of mankind; and here, where man speaks to man, what can hinder the acquisition of benefit by the diligent student? Without meaning to discourage deep study, let me rather ask, what can hinder its resulting fatally, if prayer be restrained? It matters not what the subjects of human thought are, if intellect alone be conversant with them—if the other faculties of the soul, the conscience, the will, the affections, be not duly exercised, the reign of depravity, instead of being overthrown, is established; and the danger is not imaginary, that in deep and retired studies these other faculties will not be proportionately engaged. Study, in short, will much advance the soul, if it be conducted with a prayerful spirit; but if prayer be slighted, while study accumulates knowledge, it also engenders spiritual leanness and impotence; and it is well if it prove not a savor of death unto death at last.

Thus, also, as to the divine ordinance of *public preaching*—that ordinance by means of which more has been done for man's spiritual interest than by all other means besides. A man may make his boast of having the ablest minister in the land, and of hearing habitually the most clear and pungent discourses that the human tongue ever pronounced; and yet the good of every sermon may be lost to that man,

for want of the spirit of prayer in his hearing. No other influence but that which prayer draws down upon the soul, can make the word preached effectual to its benefit. A church-going man, who is not also a man of prayer, has no better reason to expect spiritual benefit from the ordinances of grace, than a husbandman has to expect a harvest, who plants his grain and leaves his field an unfenced common. It is he who enters his closet before he comes to the house of God, and prays in secret before he takes his place in the public assembly, and keeps still praying while the word is sounding powerfully in his ear, and forgets not another retreat to his private chamber after dismission from the courts of the Lord—this is the man who grows and thrives, as every one ought, under the ministration of the word.

The same necessity is there for prayer, to make *providential dispensations* available to the advancement of man's salvation. For though adversities have a tendency to draw him away from the idolatry of the world, and mercies should lift his affections to their glorious Source, yet all experience testifies, that the former will only sink him into sullen melancholy or fretfulness, and the latter infatuate him with pride and self-sufficiency, unless he keep near to God in the exercise of prayer.

4. But all the truth on this subject has not yet been told. Prayer has another bearing—another kind of influence than any which has yet been considered. It has an influence, not only upon ourselves, and upon all the means and second causes which tend either to our injury or advantage, but *upon Him, likewise, to whom it is addressed*—upon the mind and conduct of God himself.

So, most obviously, are we taught in holy Scripture, especially in those winning words of Christ: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If

ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." For what are we to gather from this, and many parallel texts, if the only influence of prayer is that which it exerts either directly or indirectly upon ourselves? Is it consistent with any just rule of interpreting language, to give this, or any thing compatible with this, as the meaning of passages which represent God as bestowing benefits *in answer* to earnest supplication for them? How *in answer*, if the supplication has no influence to procure them? Is it not clear, that any rendering of these passages which admits not that prayer has in some way a persuasive influence on God, is a wresting, not an explaining of Scripture—adapted to make men heartless and cold in an exercise which should never be otherwise than fervent?

Look at scriptural examples of prayer. When Jacob, after wrestling in this exercise till break of day, still refused to cease without a blessing, how far was he from supposing that the only influence of prayer was that which it had on his own mind? Did those effectual prayers of Moses, which turned away wrath from rebellious Israel, even after God had threatened to destroy them, exert no influence except on Moses himself? Were those prayers of Elijah, which availed to shut, and afterwards to open heaven, without all influence, except on Elijah's own heart? And what shall we say of Abraham's prayer for Sodom; or Daniel's for Jerusalem; or that of the first Christians, which brought an angel down from heaven for St. Peter's enlargement; or, indeed, of any prayer in behalf of others, if the influence of prayer is confined to those who offer it?

And why should it be thought inconsistent with the infinite perfection of God, that he should be influenced by prayer? It is surely agreeable to God's perfection to love

righteousness and hate iniquity; and give due expression of that love and hatred, by distributing equal rewards and punishments. As well deny the being of God as make him indifferent to holiness and sin. But true prayer is holiness, and prayerlessness is sin. In him, then, who prays, God discerns something excellent; something which, consistently with his perfection, he may approve and reward. In him who does not pray, God discerns something evil and hateful; and which, therefore, must draw forth his abhorrence and indignation. Just as a prodigal son, who asks forgiveness of his father, presents, in his penitent and submissive spirit, a reason why his father should receive him to his arms—a reason, it may be, that prevails; while another unreformed prodigal, who implores no forgiveness, presents no such reason, and receives no such favor.

But does not this doctrine make God changeable? Not more so, I first reply, than God's being influenced by the obstinacy of sinners, suddenly and without remedy to destroy them; and by the holiness of his people, to smile upon them with complacency and loving-kindness. But wherein, let me ask, consists the unchangeableness of God? Not in his being always entirely destitute of moral feeling; but in his feeling always alike towards the same objects in the same circumstances. God, doubtless, has perfectly pure and proper feelings towards all things. But all things being eternally present in his view, he is eternally and always in the same degree and manner affected by them. The prayer that forms a reason for his showing favor at this moment, has always been before his infinite mind; and before it with all its present persuasive influence.

Nor is there any conflict between our doctrine of prayer and that of the divine purposes. The purposes of God embrace all events, and embrace them in that very order in which they occur in time. If, in the order of actual occur-

rence, prayer always precedes the bestowal of blessings, it precedes it agreeably to the order of the divine purposes; if, in the purpose of God, prayer eternally stands as the immediate condition of his favor, it were inconsistent if things were not so in event.

It does not appear, therefore, that we speak otherwise than soberly and truly, when we say that prayer has *power with God.* There is nothing in the word of God, nothing in his nature, nothing in his purposes, to discourage the hope of prevailing with him by prayer. Far, infinitely far different is the fact. Has the hungry child encouragement to hope he shall not ask his parent in vain for wholesome food? The most affectionate parent would sooner give such a child a stone for bread, or a scorpion for a fish, than the Father of mercies refuse his Holy Spirit to them that ask him. There is not in the universe a being who, compared with God, has any susceptibility to the influence of prayer. What emanations of love has it drawn from his heart! What blessings of goodness from his hand! His mightiest acts have been achieved in answer to prayer. "What terrible judgments have been averted; what mighty armies conquered; nay, more, the very course of nature changed —the sun himself arrested—by the power of prayer!" Who can assign the limits of that power? Who can tell what influence prayer has had on the government of God in this world? But since all the parts of God's empire are united, its influence has travelled beyond earth's boundary, and is now exerting itself, and will exert itself for ever, on the far distant tracts of creation.

While I muse on this, Oh how refreshing and invigorating is the recollection, that, at this present period, the smoke of the incense of prayer is rising up to heaven day and night from God's universal church in the four quarters of the globe! Assuredly, the time draws nigh of the restitution

of all things. What wonders shall the arm of God presently achieve in fulfilment of the desires of his saints. Away fly all obstructions to the universal spread of Christian truth. Away pass the infidels and scorners of the day to their own proper places, and the Gospel of the kingdom becomes the glory of all nations, and earth resounds with "Hallelujah, Salvation!"

Transporting scene! and yet is it not possible that some man may hear all this, and, without gainsaying it, remain unapprised of his private concern in the blest contemplation? Let me put thee in mind, then, my brother, that the end of hearing is practice; and that thou wilt be but a despiser of divine counsel, if thy life henceforth be not a life of true prayer. It depends upon thy conduct concerning prayer, how it is to fare with thy soul for ever. It depends upon this, whether thou find in God a friend or an enemy; and of course, whether all things shall work together for thy good, or thy ruin. It may not, indeed, depend upon thy praying, whether the ordinary fruits of the divine bounty shall be bestowed or not. God's sunshine and rain are given to the praying and the prayerless; and even blasphemers and atheists riot on his exhaustless beneficence. But prayer makes this difference: that while temporal blessings become as wings, with which a praying man soars to his eternal rest, they become as millstones about the necks of the prayerless, with which they will be sunk down in the deep of eternal despair! "I will curse your blessings," saith He who gave them; "yea, I have cursed them already, because ye lay it not to heart to give God the glory." Whether thou prayest or not, a smooth, full tide of prosperity may float thee along for a season; but a storm is gathering, and soon the current will turn against thee: and if thou art not a man of prayer, the proud waters shall overwhelm thee, and thy prosperity be thy destruction.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death—
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels, in their songs, rejoice,
And cry, "Behold, he prays!"

The saints in prayer appear as one
In word, and deed, and mind;
While with the Father, and the Son,
Sweet fellowship they find.

Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For mourners intercedes.

O thou by whom we come to God,
The life, the truth, the way;
The path of prayer thyself hast trod:
Lord, teach us how to pray! Montgomery.

No. 235.

THE

HONEST WATERMAN;

OR,

HISTORY OF THOMAS MANN,

DISTINGUISHED FOR HIS RELIGIOUS CHARITIES.

A GENTLEMAN in London, who was Treasurer of a religious society, was called upon one day by a waterman of respectable appearance, whose business was to pay into the treasury of the institution a legacy of fifty pounds. The legacy had been left by his uncle, the late THOMAS MANN, of St. Catharines, by the Tower, London. The circumstances and the interview deeply affected the mind of the gentleman, and gave rise to the following conversation.

Learning that the uncle was also a waterman, the gentleman asked, "Was he a lighterman?—did he keep barges?"

"No, sir, he was only a scullerman; he had nothing but a small boat for taking passengers, laboring with his own hands."

"But how could a scullerman save so much money as to leave fifty pounds in charity?"

"He was very industrious, sir, and very frugal; he has left a great many legacies to religious and benevolent societies, besides money to his relations."

"Was he, then, a miser?"

"O no, sir; the very opposite of that; he was a very generous man."

"How then could he acquire so much property?"

"Why, sir, he was a very early riser, for one thing, and would often do nearly a day's work before other people were up in the morning; and then he was so honest, in never asking more than his fare, and so civil, and his boat and his person always so clean, and neat, and comfortable, that I suppose he had generally more fares than other watermen. His character was so well known on the river, that he was commonly called 'THE HONEST WATERMAN.'"

"What legacies has he left besides this?" said the gentleman.

"I can hardly remember them all. There is a hundred pounds to the Bible Society, another hundred to the Church Missionary Society; another hundred, I believe, to the Bethel Union; another to the Spitalfields Benevolent Society. I do not remember them all, but there are nine of a hundred pounds to nine different societies. There is a legacy to the Charity-school in which he was brought up; there is also a hundred pounds to his brother-in-law, who married his sister; there are other legacies to his relations and friends; and he has left me the remainder."

"How much did he die worth?"

"Between two and three thousand pounds."

"Was your uncle a married man?"

"No, sir; but he supported his mother and sisters, after his father's death, till they died."

"You said he was a generous man: how could he be generous, besides supporting his mother and sisters, and yet save so much money?"

"Sir, his industry and frugality were so remarkable, that he always had wherewith to help a poor man. If any waterman happened to lose his boat, my uncle was always the first to relieve him; and he used, on Sundays, to take a quantity of silver to give to poor persons whom he might see at church, or in the street, who appeared in distress, and proper objects of relief. I know he put a sovereign in the plate at the last charity-sermon which he attended."

"How old was he?"

"He was seventy-five when he died."

"What kind of a man was he in his person?"

"He was particularly neat. On a Sunday he appeared somewhat like a Quaker, for he latterly wore a broad-brimmed hat, and a light wig, with a sort of double curl."

"Was he at all singular in his manners?"

"Not at all; he had nothing eccentric about him: he was a fine, open-hearted man as ever you saw. He was a very sensible man, too, and a good scholar, considering he was brought up in a charity-school."

"Was he a pious man?"

"He was indeed, sir; and he died, as he lived, like a Christian. I have written down a great many of his excellent sayings while he was ill; he had a great deal of the Scriptures by heart. O sir, he was very happy! he said such things as would have delighted you. I am sure it would have done you good to have seen him, and heard him talk."

"Well," said the gentleman, "you should write down all you can remember and collect respecting so excellent a man."

Such was literally the information of this deserving nephew, concerning his worthy uncle. The gentleman to

whom it was thus, apparently by accident, communicated, struck by a recital at once so simple and so extraordinary, immediately committed what he had heard to writing. He subsequently made diligent inquiry among those who had known "The Honest Waterman" during his life. Their testimony was uniform. Such a character, so extensively useful, yet so little known, had never before met his observation.

He was born in the precinct of St. Catharine, by the Tower of London, June 4, 1747. In the Tower-Ward Charity-school he learned to write a good hand, and made some progress in arithmetic. He was accustomed frequently to express his sense of these advantages, and his gratitude for a benefit then much less common than at present, and without which he must have remained uninstructed. At the age of fifteen he was apprenticed to a waterman on the Thames, with whom he served the usual term of seven years. During that early period, his attachment was marked to his mother and sisters, his principal recreation being the enjoyment of their society: to the latest period of his life, he never spoke of the former but as his "dear mother."

When he had served five years of his apprenticeship, it pleased God to deprive him of his father, and thus to bring into active exertion that warmth of affection, and excellence of principle, which might otherwise have remained concealed. The death of his father was sudden. He was drowned in the Thames, while engaged in the duties of his calling. Many plans were immediately devised by Thomas for the support of his mother and sisters: he at first thought of obtaining from his master a release from the remainder of his apprenticeship, but this he was not able to accomplish. A circumstance, apparently trifling, but in its results evidently providential, led to one of his sisters procuring a supply of needle-work: the rest joined their efforts to hers, and by their skill and industry, they supported themselves, for some years, with credit. Thomas used to sit with them

during the evening, and cheer their labors by his company, at the conclusion of his own.

Young Mann had been led to expect that, at the conclusion of his apprenticeship, he should be presented by his master with the boat in which he had been accustomed to ply: he was not only disappointed in this hope, but further chagrined by his master's selling the boat without apprising him of any such intention. He was, therefore, obliged to begin the world with a few pence which his mistress gave him, his only boon at the expiration of seven years' diligent service. He was of a spirit not to be discouraged by difficulties; and, with an ardor never diminished during a long life, he entered his calling on his own account, at first borrowing a boat from any friend who had the kindness and ability to lend him one. His persevering industry, and a little assistance from one of his sisters, at length enabled him to purchase a new wherry for twelve pounds.

There was a peculiarity in the manner in which our Waterman *performed his labor*. He was what is called a "Hard-rowed Sculler;" and was generally admitted to be the hardest working man on the river. Not only in his youth, but when far advanced in years, it was commonly his custom to row as if matched against time, endeavoring to pass every boat ahead of him, and to keep completely ahead of those astern, even if they had the advantage of a pair of oars. His second boat carried about thirty hundred weight, for the greater convenience of conveying stores for the navy, yet he never shrunk from contending with boats much more lightly laden than his own. He made a point, however, of not rowing for a wager, and was never known to lay a bet of any kind. It was his practice not to wait for the turn of the tide; but, wherever his business took him, to return immediately to his usual plying-place, Iron-Gate Stairs, by the Tower. After rowing twenty or thirty miles, he would row up to the stairs in the lively, spirited manner in which he set out.

As an instance of his power of body, and also of his

attachment to home, it may be mentioned, that he one day rowed a party to Twickenham, and brought them back to Brentford, where he landed them about eleven o'clock at night; instead of passing the night there, he pursued his way to London, which he did not reach till one in the morning. He was prepared to recommence his labor as usual at six o'clock, remarking to his nephew, who accompanied him, how much benefit they had derived from a few hours' rest *at home.*

He was almost always fully employed, and many were disappointed at not being able to procure his boat; but, as he never asked more than the regular fare, he had not any extraordinary means of increasing his property. So strict were his ideas of the principles of justice, that he frequently refused or returned money when it exceeded the amount due to him, and was intended by the donors to show how much they had been pleased by his unusual intelligence and attention. Bystanders would sometimes smile, and say, "See, if I had been offered money, whether I should have refused it." Once, when inquisitively questioned as to his property, which, in order to discover the exact amount, the inquirer rated too highly, Mann replied, "How can I be worth so much? I never got an easy shilling in my life."

He was frequently the first at his post in the morning, and gained much of his earnings before other watermen were out of their beds. He thought hard labor never injured any one. With the exception of some bilious complaints, and occasional headaches, he enjoyed uninterrupted health; nor was he confined to his bed during his whole life, till his first and last illness. His food was simple and frugal, and he seldom drank any thing but water to allay his thirst. During the summer he allowed himself cooling fruits; and when suffering much, found tea a most refreshing beverage, and would take it in large quantities. He used malt liquor with his dinner only; nor could he be prevailed upon to share any of those indulgences which his constant labor would have rendered very allowable. To

his temperance, to his industry, and to the subjugation of temper which he had attained, there is no doubt he owed, under Providence, that robust health and extraordinary strength for which, to his last years, he was remarkable; as well as that competency which enabled him not only to "provide things honest in the sight of all men," but to abound in acts of benevolence.

His *charity* was so universal, so constantly and daily practised, that the detail of it would be as monotonous as it was unceasing: a few anecdotes only will be related, and a few of the methods detailed, by which, with all humility, he "let his light shine before men," and by which those who come after may be led to "glorify his Father which is in heaven."

He gave liberally after charity-sermons, and always lamented seeing persons pass the plate without contributing. "They love a cheap Gospel," he would say. He had not courage to enter a place of worship at which he was unaccustomed to attend, unless the sermon was to be followed by a collection, "and then," said he, "I can enter boldly." Between the hours of service, he would often walk up and down the streets, instead of going home; and if he saw persons who seemed to suffer silent distress, he would accost them in a kind manner, inquire into their circumstances, and administer relief where it seemed to be required. For this purpose he always put a quantity of silver into his pockets on Sabbath morning. He used to say that it was a man's duty, when he possessed enough to supply his own wants, to continue the exercise of his calling for the benefit of others.

One Sabbath he observed a poor man, much dejected, looking carefully on the ground as he walked. At length he found the leg bone of a fowl or turkey, which he picked up eagerly, and was proceeding to scrape it with a small knife, when perceiving himself watched, he became much confused, and went on so rapidly, that the waterman lost him, but contrived, by going round a street, to meet him

again. Addressing him kindly, "My friend," said he, "that's poor cheer—you seem to be in great distress;" and proceeded to inquire the cause. It was a poor mechanic, out of employ, to whom he spoke, and finding the case a deserving one, he instantly gave him all the money he had in his pockets. He often mentioned this circumstance as having greatly affected him.

He frequently purchased boats, or parted with his own, when half worn out, for poor watermen with families, sometimes receiving payment from them by instalments, according to their ability. He never prosecuted for the recovery of a debt, or received interest upon any sum borrowed of him by friends for their accommodation.

Noticing a person, by whom he was one day employed, in great apparent dejection of spirits, he inquired the cause, and was told that it was occasioned by the want of a sum of money of the utmost importance to him. He immediately advanced it, to be gradually repaid; and he said that had the sum been twice the amount mentioned, he must have done the same, so deeply was his mind affected by the uneasiness he had witnessed.

A poor man one day crossed the river from Iron-Gate Stairs to Horslydown. Returning soon after to the person who had rowed him over, he asked if he had left any thing in the boat. Being answered in the negative, he was much dismayed, burst into tears, and said he had lost two pounds, which he missed on landing; that his wife and family were in want of the money, and he knew not what they would do without it. He then proceeded disconsolately over Little Tower-hill. Thomas Mann was at the plying-place, and, having heard his tale, was seen to follow, overtake, and give him something; but the value of the gift was never known, excepting to himself and the poor man whom it relieved.

Equally frequent were the cases in which he relieved the aged and infirm, by little weekly stipends, as a method of adding to their comforts; the occasionally distressed, by sums of money proportioned to the emergency of their cir-

cumstances; those who were out of work, by employing them, and paying them for what he gave them to do. In this manner he furnished a poor man, who asked alms at his door, with a quantity of religious Tracts, one of which he was to present at every house in the neighborhood, and then remunerated him for his trouble. Sometimes his stock of matches, bought of the poor, would so accumulate that he would furnish the baskets of other necessitous persons from his store. He was once seen going up to a poor boy, who sat by the side of Tower-hill, and after wiping his naked feet with a handkerchief, putting on them a new pair of shoes and stockings, which he had provided for the purpose. Many whom he assisted with articles to sell in the street, were so struck with his generosity, as to declare they could not trouble him any more; some, for whom he had procured employment, would wait on him to return thanks for the comfortable circumstances in which they found themselves placed.

He was in the habit of giving half a crown at a time to poor, industrious men, remarking, that it was to get them something to eat for the morrow. This he often did on Saturday night. According as God had prospered him, he was able to distribute; and the gift was calculated to remind poor persons of the approaching Sabbath, and lead them to prepare for it.

When the minister and overseers went round the precinct to collect money for occasional charitable purposes, he was always grieved if they passed his door without calling for his aid. The last time they called, which was when making subscriptions for the distressed Irish, he contributed a sovereign.

He was fond of children; his behavior towards them was kind and endearing, and he would often purchase cakes of the poor people whom he saw in the streets, in order to distribute among the little ones around. On finally retiring from labor, he laid in a stock of various sorts of clothing, blankets, etc.; and it formed a part of his employment,

during that time which had previously been devoted to the duties of his calling, to select from his repository the proper articles for such as were in need.

He contributed statedly and regularly to many of the religious and benevolent institutions. On those occasions, when asked his address, it was his custom generally to say no more than "The Tower." Secrecy was, probably, his motive for not becoming nominally an annual subscriber to any public charity. His nephew happening once to observe, in the Sailor's Magazine, mention of a donation of five pounds from "An Aged Waterman," said to his uncle, "I suppose you were meant." "There are many aged watermen besides myself," said the old man coolly. The donation was to the Bethel Union, for promoting religion and morality among seamen.

He has been heard to say that *his first impression of the importance of religion* was occasioned by the death of his father. He then began to pray frequently, and to form many resolutions as to his future conduct; at the same time endeavoring to act conscientiously, and attending regularly on the performance of religious duties. He appears to have had an idea of his own ability to commend himself to God, independently of divine influence; and a considerable tendency towards self-righteousness seems at this time to have existed in his mind. Through divine grace, by searching the Scriptures, examining his own heart, and attending the means of grace, he was led to feel that he was by nature a sinful and polluted creature, totally unable to save himself, and destitute of any spiritual strength. Thus humbled, under a sense of his sins, and feeling that all his own services, prayers, and resolutions, were in themselves insufficient, he was led by faith to apply to the Lord Jesus Christ for the pardon of his sins and the salvation of his soul. He beheld the justice and mercy of God uniting to secure, by the atonement of Christ, the divine glory, and the salvation of all that come unto him and believe on him. He felt his need of a divine Saviour, and that Jesus Christ

was his only and all-sufficient Redeemer; and while the death and intercession of Christ were the foundation of his faith, he felt it his duty and his delight to live unto Him who died for him, and who was his gracious Advocate above. Hence, he lived a life of faith on the Son of God, who loved him and gave himself for him. Hence, he was constrained by the love of Christ to walk in his ways, to obey his commands, and to live to his glory. And you too, reader, must seek the salvation of your soul through faith in the Lamb of God, which taketh away the sin of the world; for there is none other name given among men whereby you can be saved. And if this faith be in you, as it was in Thomas Mann, it will work by love, and lead you to adorn the doctrine of God your Saviour in all things.

His observance of *the Sabbath* was unvaried; and on hearing of the profanation of this holy day by some persons with whom he was acquainted, he remarked, "They do not know the value of the Sabbath." He was accustomed, on that day, to take a lighter dinner than usual, in order to avoid drowsiness at church, to which the cessation of his customary labor might otherwise have made him liable. His conduct in the house of God evinced the sincerity of his devotion, and was observed as a lesson by some who noticed it, but who never, till inquiry elicited the knowledge after his death, learned to whom they had been indebted for so striking an example.

He set great value on *the Scriptures*, and had many parts of them in his memory. No day passed without his reading them, generally very early in the morning, in winter by candlelight; and at night, after the labors of the day were ended. He used to commence, and read regularly through his Bible, a practice he had heard recommended from the pulpit, by Mr. Newton, under whose ministry he sat for some time previous to Mr. Newton's death.

He was a man of *prayer;* his devotion was regular and fervent, though modest and retiring. On one occasion, when, after being restored from circumstances of apparently

imminent danger, his nephew brought him some food, he burst out into a strain of gratitude highly spiritual and excellent.

He did not rest his hopes on his own virtuous conduct, or his devoted attention to religious services, public and private: these he esteemed his duty and his delight, but he did not make them substitutes for a Saviour, or the ground of his hopes before God. No; he felt that his best services needed cleansing in the blood of Christ, and that salvation must be through his grace alone. Hence, to humble self, and to exalt the Lord Jesus Christ, was his constant desire, while he united in the language and feelings of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14. And if you, reader, admire, and would succeed in imitating the conduct of Thomas Mann, you must not fail to receive these divine truths with your whole heart, because they are the secret springs and motives to all that is truly excellent and well-pleasing in the sight of God.

Such was the religion of the Honest Waterman; arising from divine influences governing his thoughts, words, and actions—influencing alike his daily walk and conversation, and the conduct he pursued in any emergency. It was this indwelling principle which induced the open cheerfulness, the constant equanimity, the unvaried tranquillity for which he was remarkable; causing his peace to flow as a river, and rendering his life so serene as to leave little of variety in its progress.

After his retirement from labor, he appeared to lay himself out entirely for the glory of God and the good of his fellow-creatures; his acts of benevolence were continual, but as private as he could possibly make them; and he manifested a peculiar dislike to flattery, whenever it was mingled with expressions of gratitude for the benefits he conferred.

Although adopting a mode of life so different from that

to which he had been accustomed, time never appeared to hang heavy on his hands; he was not gloomy or fretful: the Bible was his constant companion, and when not engaged in reading or meditating on its contents, he scorned to eat the bread of idleness. Accordingly, besides the distribution of clothing and money to the poor, which occupied him during some parts of the week, as well as on the Sabbath, he found various ways of employing himself, sometimes using edge-tools, and making boxes, stools, etc.

In the spring of 1822, the house in which he was born, and had resided during his whole life, with the exception of his seven years' apprenticeship, was, with several others in the neighborhood, pulled down. He purchased a quantity of the old materials, and watchful for an employment which, while it amused himself, might benefit others, he sawed the wood and put it up into bundles, which he sold to the poor around him at a price much below its value.

It was pleasant to see the old waterman, when he had left off labor, on a fine, sunshiny day, sitting on a bench, at his former plying-place, conversing with his old friends, and with the younger ones who had succeeded him. Hither he frequently repaired. He always seemed happy and agreeable; but his mind was sometimes much pained at the oaths and offensive language which too often met his ears. Perhaps some of those who thus grieved him, have since seen the error of their ways, and mourned that they should have wounded the Christian spirit of so good a man, and still more, that they should have broken the express command of a holy God. Perhaps some of them may see in these pages the record of their fault, and, struck for the first time with a sense of its enormity, may determine to renounce the sinful practice. If so, though it is too late for Thomas Mann to rejoice on earth at being the means of their reformation, yet "joy shall be in heaven over one sinner that repenteth."

Sometimes the old man would take a boat and row himself about the river for exercise; or, if not equal to so much

exertion, he would employ another waterman to row him: occasionally he would go in a boat in quest of coal for his own use, or to bestow gratuitously on his poor neighbors. These gifts were always made with much method, and with due attention to the various wants of those for whom they were intended.

On Sabbath, October 6th, he was not well enough to go to church in the morning, but he went in the afternoon and in the evening. In returning home, which he reached with difficulty, owing to an affection of his breath, he was seized with so much debility as to be obliged to ask the assistance of an arm from more than one person; and he fell down once on his way. During the following week he seemed to recover; but on the week succeeding, being worse, he consented to have medical advice. On the 17th of October he kept his bed during the day, for the first time since his childhood. He now desired his nephew to write, from his dictation, the manner in which he would have his property disposed of, mentioning his anxious wish to "send forth evangelical missionaries." The various objects to which he was desirous of contributing, were then taken down in writing, and the sums affixed to each according to his direction: on their being read over to him, he often said, "That is not enough;" and this was repeated so many times, that he afterwards found diminution necessary, when his will came to be regularly made. "These are blessed institutions," said he, referring to the societies to which he made bequests.

Being afterwards in violent pain, he requested his nephew to procure some one to pray with him, and a pious neighbor was sent for. On his arrival, he asked what should be the subject of his petitions. "My dismissal from the body," said the sufferer. His friend expostulated with him, questioning the propriety of such a prayer, and adding, in the language of St. Paul, "Perhaps your abiding in the flesh is more needful for us." Mann replied, that the apostle was a great and holy man, and could not be compared to himself.

"Of what use," he continued, "can I be to myself or others? I am now only a burden." His friend reasoned with him on the subject, and pointed out the duty of God's people in suffering, as well as in doing his will. No expression of impatience was afterwards heard. When questioned by this visitor as to the state of his mind, he replied, in the words of the apostle, "I find a law in my members warring against the law of my mind. O wretched man that I am! who shall deliver me from the body of this death?" He then added, of his own accord, "None but Jesus, none but Jesus; my reliance is on Christ alone, who loved me, and gave himself for me."

Many of his sayings, sometimes longing for stronger confidence in the Saviour, always expressive of ardent love to him, and an eager desire for his appearing, were recorded by his nephew. Scripture now seemed quite familiar to him, and his quotations from its pages were very frequent. Once he exclaimed, "O, that blessed book! O, that men would take it for their guide!" Sometimes he was enabled to rejoice in the hope of the glory of God. Happening to say that he felt no pain, his nephew remarked, "That is a mercy." "Yes," said he, "I am made up of mercies, and that through no merit of my own." Being asked to take some wine, he said, "I have got the wine of the New Jerusalem—the wine of the consolation of Christ—I, a poor, guilty, depraved creature—nothing but Christ and his salvation."

In the midst of acute pain he exclaimed, "Lord, thy sufferings were great when thou criedst, 'My God, my God, why hast thou forsaken me?' and in the agony of the garden, when thou saidst, 'My soul is exceeding sorrowful, even unto death.'" In similar circumstances he said, "Thou knowest I have cried heartily in thy house for 'deliverance in the hour of death, and in the day of judgment;' O Father, Son, and Holy Spirit, the great incomprehensible Jehovah, help my feeble frame! I am very weak; but no—no wrath. O, it was a joyful sound of the angelic host. 'Glory to

God in the highest.' Joy, joy, joy, in the presence of the angels."

Being desired to keep himself warm and comfortable, he said, "My comfort is in death, when I shall join the heavenly throng,

> 'Then will I sing more sweet, more loud,
> And Christ shall be my song.'"

Many were the hymns and texts of Scripture which, in the intervals of pain, he quoted: unconnected as they were, they showed where his thoughts were fixed, and what was the prevailing tenor of his mind.

To a little girl who came to make inquiries, in the hope of seeing him, he said, "The fear of God is the guard of youth; O give yourself up to him without reserve."

Though variously exercised, sometimes depressed by a deep sense of unworthiness, and by a natural dread of pain and of death, his mind appears to have been still fixed on spiritual things, and his whole conversation was either drawn from the oracles of truth, or related to his own religious feelings. Short petitions for the spread of the Gospel, for the good of others, for his own pardon and acceptance with God, were frequently uttered. They were occasionally indistinct, but always scriptural. "I can say the Lord's prayer from my heart," he once exclaimed; "Lord, let my will be dissolved in thine. I know that Jesus Christ has lived and died for me, and purchased my pardon with his most precious blood." At another time, "I desire to be where Mr. Newton wished to be—at the foot of the thief on the cross." "The best of doings is worth nothing." "My object has been to hate sin, and flee from it. I have hated it with a perfect hatred." "I can say, with pious Job, 'Thy hand is heavy upon me, but thy comforts delight my soul.'"

Being told that one of the pocket-books for 1823 contained a portrait of the Rev. Thomas Scott, he mentioned the last time he had heard him preach; and then spoke of

the late Rev. Mr. Foster, adding, "They are now before the throne—O, that I was with them!"

He continued expressing himself in a similar manner, till he was reduced so low as to be unable to speak, and only capable of making signs. After remaining a short time in a state of extreme debility, he suddenly appeared to revive, recovered strength sufficient to take some nourishment, and was spared several weeks afterwards. One day, while still very weak, his nephew, sitting by his bedside, begun humming the hundredth psalm, when the old man joined him, and recollected some verses which the nephew had forgotten. Afterwards he began, and they sung together that beautiful hymn of Dr. Watts:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

This was the only time at which he was ever heard to sing, unless when joining in public worship.

Soon afterwards, one morning, when left alone, he was heard to fall. His nephew instantly repaired to him, and found that he had fallen on his side from his knees, through weakness. On being raised, he again requested to be left, in order to continue the private worship in which he was engaged.

Some hopes were now entertained of his recovery, pain having left him, and debility being his only remaining complaint. But his constitution had sustained a shock so severe that the prospect was speedily relinquished. He was, however, again able to go down stairs; and, though extremely apprehensive of proving troublesome, he was at length prevailed on to allow himself to be removed to his nephew's house. There it was his custom to retire early to rest; but if, in order to lengthen his repose, his affectionate relative did not appear to assist him to rise in the morning so soon as he wished, he would exert his remaining strength,

and dress himself unaided. It was in vain to mention the debilitated state of his frame as a reason for self-indulgence; he seemed to think time as valuable, and as necessary to be fully occupied as ever. His usual equanimity of temper continued manifest; thankfulness was expressed for every trifling service he received; and he always aimed to give as little trouble, and cause as little inconvenience in the family as possible.

This interval of convalescence appears to have been very mercifully appointed. During his first severe illness, his apprehension of continued bodily suffering seemed to exceed that which he was actually enduring; and great anxiety for a speedy dismissal from the body was evidenced. The sweet submission, holy composure, and perfect acquiescence in the will of God, which marked his whole behavior subsequently to the last attack, showed that the season which had elapsed, of suspended suffering, and of comparative ease—during which, though his debilitated frame rendered him quite aware of approaching dissolution, yet the cessation of actual pain enabled his vigorous mind fully to contemplate his situation on the verge of eternity—was used to the utmost advantage, in acquiring, from the treasures of the Scripture with which his memory was stored, and those which renewed prayer and meditation opened to his experience, that heavenly tranquillity which led the Psalmist to exclaim, "Mark the perfect man, and behold the upright; for the end of that man is peace."

He was one day much delighted at hearing an account of the conversion of the Islanders in the South Seas, exclaiming, "Now, is not that pleasing?" and on information being communicated from another part of the world, in which the efforts for the spread of Christianity had been less successful, he said, emphatically, "If a man is dead in sin, nothing will awake him but the almighty power of Jehovah."

Speaking of himself one morning, in a cheerful manner, he applied to his own history two lines of Bunyan, which were certainly never more strikingly exemplified.

"There was a man, whom some accounted mad;
The more he gave away, the more he had."

"I am sure," said he, "I have found it so."

One night, after being assisted to bed, his nephew saying, "Good night, God bless you!" and observing the old man to reply only "Good night!" he asked the reason, and was answered, that as those words were generally spoken in a sense quite unmeaning, if not profane, he never used them.

On the 8th of December, symptoms appeared which indicated approaching dissolution. The kindly feelings of his heart were still vigorous. Some one present blamed his nephew for betraying his grief. "You do not know," said the old man, "what a strong affection there is between him and me." "You are not afraid of death," said the nephew. "O no," he exclaimed, repeating the words, "I am not afraid of death." His nephew calling him his only friend, he said, "Make God your friend."

The following Monday, as he was sitting by the fire, he was seized with violent pain, and was overheard by those near him in earnest prayer. The severity of his sufferings extorted from him a groan: he afterwards observed, "Many Christians bear their pain without a sigh or groan. How they do it, I don't know; I am sure I do not cry out wilfully or wantonly; my pain forces it from me." He then said, "Lord, accept me in and for the sake of the adorable Redeemer!" On something being mentioned concerning God's time, he said, "Happy time!" This was a day of continued suffering; and after retiring to rest, he was overheard importuning his heavenly Father to pity and release him.

The next morning he rose without assistance, but in a short time returned to his bed. He did not then appear in much pain, but seemed reluctant to converse, and said he needed rest. In the course of the day, seeing his nephew with a book in his hand, he said, "Read your Bible, and

pray for the light of God's Spirit upon it." Afterwards, being asked if he was happy, and if he relied on the great work wrought out on Calvary, he replied, "Nowhere else; God forbid that I should glory save in the cross of Jesus Christ." One present, in allusion to the "Pilgrim's Progress," said, "Poor Christian had Hopeful to hold up his head while passing through the river; and you have a good hope." "Yes," said he, "the love of God is shed abroad in my heart." Afterwards he added, "My strength is perfect weakness. Finish thy work, Lord, and let me join thy heavenly host, to sing thy praise for ever and ever."

It was difficult to suppose his end so near as it proved. He seemed like a person taking comfortable repose after a long and fatiguing journey. In fact, his soul was already entering into that rest which remaineth for the people of God. Being asked if his mind continued happy, he said, "Yes;" and to the question whether he suffered much pain, he replied, "No." This was his last word. He fell into a peaceful slumber, which lasted two hours without any appearance of restlessness, and then calmly yielded up his soul into the hands of his faithful Creator and merciful Redeemer.

Thus died Thomas Mann, on Wednesday, December 11, 1822, aged 75 years. He left one hundred pounds sterling three per cent. annuities, to each of the following institutions: namely, the Bible Society; the Church, London, Baptist, and Home Missionary Societies; the Religious Tract Society; the Irish Evangelical Society; the Spitalfields Benevolent Society; and the London Female Penitentiary; also fifty pounds, in money, to the Tower-Ward Charity-school; the Wesleyan Missionary Society; the Lying-in Society, Knight Ryder-street; the Charity-school, St. Catharine, Tower; and the Bethel Union.

Note. This strictly authentic narrative was originally published in a more extended form, by the Religious Tract Society in London, one of the institutions to which the Waterman bequeathed 100 pounds at his death.

LET ME ALONE!

Did he say that? He did say it. There was a painful pressure of truth upon his conscience—truth which set before him his guilty career, which urged him to abandon the sinful ways he loved, and enter a religious life to which he was utterly averse.

Reason and conscience took the side of truth; but his wicked heart opposed. Here was a conflict, and consequently trouble. It would all have been ended by the soul's surrender to the love and service of God; but this was refused. The trouble could be partially and temporarily ended by repelling the truth and keeping its pressure from the mind; and this course that sinner chose. Hence his prayer, "Let me alone!"

1. This is a *common* prayer. If the *very words* have not been upon the tongue, the *desire* has been in the heart. A searching sermon stirs the soul's depths. A Christian friend's kind admonition rouses conscience. The eye falls on a startling passage of the Bible, or of a religious Tract, and a burning thought leaps into the soul to trouble it. The conversion of a friend is announced, compelling anxious thought. A funeral knell constrains reflection upon death and its eternal issues. In a thousand ways truth reaches the mind, and a most unwelcome guest it is to the lover of sin; never failing, in proportion to its power, if conscience is not dead, to give trouble. And how few fail of saying, Let me alone! How common such a prayer.

2. Yet it is a *wicked* prayer; for it resists *divine benevolence*. It was God's own most precious kindness that scattered those rays of light upon that sinful mind, which have so disturbed it. There is no act of divine mercy more purely benevolent and far-reaching, and aiming at more noble results, than when, by any agency, a sinful mind is made acquainted with its guilt, and is roused and urged to seek its spiritual and eternal good. The morning is beginning to dawn upon a most gloomy midnight. But the troubled sinner cries, "Let me alone! Disturb me not!" And the

rebuke falls upon divine mercy. It is a sin against infinite love.

But it is also *violence to his own moral nature.* Conscience is the voice of that nature, and answering to the appeals of God, would stir up the soul to seek its everlasting interests. This noble faculty does its divinely appointed office. But the troubled sinner would escape its warnings. He resists them. Persistence in this dreadful process would sear the conscience "as with a hot iron." It is doing wrong, therefore, to one of the noblest endowments of the human mind, and thus a great sin.

3. Notice, too, that this is a *comprehensive* prayer. See how much is involved.

It asks for the *soul's quietness.* Not the *peace of conscience* certainly; for, by ill-treatment of that noble faculty, the surest of all paths is pursued to prevent such a blessing. And as certainly, it is not *peace with God* that is sought; for this prayer is a repulse of that holy and blessed Being. The quietness wanted is that of stupor in sin—that of a mind undisturbed in a guilty alienation from its Maker.

It implies *the expulsion of all holy influences from the mind.* The stand is taken against influences which, being holy, throw light on the soul, declare its guilt, rouse conscience, and thus alarm and trouble it. And resistance is thus made against every kind and variety of influence that does this. Hence, there is a most fearful comprehensiveness in such a prayer, namely, "Let all the holy influences in the universe retire from my soul!"

And are not *all holy beings* in the universe as much repelled as holy influences? In the presence and influence of a holy *being*, holiness is more strikingly and impressively developed than it is in any other way. The holiness of Christ's *example* roused the enmity of carnal-minded Jews even more than his doctrines; and it is now as true as ever, that holiness, in the living and visible example of a follower of Christ, troubles a sinful mind. Hence, the prayer "Let me alone" just as really repels all holy beings, as it does holy laws, doctrines, or precepts. Angel, patriarch, prophet, apostle, saint, even God himself, all these holy beings, as by their visible holiness brought to bear upon the sinful soul they would disturb it, are virtually, one and all, addressed by the rebuke, "Let me alone!" What a comprehensive

prayer that must be, which asks all the holy intelligences in the universe to stand aloof and pain not the soul by their holy presence!

But does not the prayer embrace another item? Does it not virtually imply *a surrender of the soul to the society of unholy associates?* Its spirit is, "Leave me to the moral state I now possess and enjoy." But such a moral state of the soul has no affinity to any holy beings in the universe. But it has affinity to the unholy. Such a mind is in harmony with minds which are governed by principles similar to its own. If left to its own principles, and to the society into which those principles naturally carry it, it must go into the society of those who are utterly and for ever alienated from God. The prayer amounts to this: "Leave me in the undisturbed possession of my present moral character, and all the associations which naturally grow out of it!" Who will deny that this is a comprehensive prayer? And it cannot be denied that,

4. It may be a *prevalent* prayer. How many facts in God's moral government affirm this! Look at this ancient record: "But my people would not hearken to my voice; and Israel would none of me. So I gave them up to their own hearts' lusts, and they walked in their own counsels." They desired to be let alone in their sins, and to remain undisturbed in their own hearts' lusts, and it was granted. And a later instance of the action of the divine government is thus recorded: "Ephraim is joined to his idols; let him alone." The service of idols was more agreeable than that of the living and true God, and Ephraim was left to his choice. And when a sinner now virtually offers the same prayer, by resisting holy influences, there is nothing more proper than that he should be heard. Those influences which are sent to lead men to reflect upon and seek the great salvation, could come only through the great atoning sacrifice of Christ, and by the agency of the Eternal Comforter. They, therefore, not only cost an infinite price, but they aim solely at the highest possible good of men, even their everlasting welfare. They are, therefore, the noblest possible expressions of divine love. To say to such influences as these—as every resisting sinner does—"Let me alone," is to cast the highest possible affront upon God. What a wicked repulse of the sweetest and purest mercy! This is

"treading under foot the Son of God, and counting the blood of the covenant an unholy thing, and doing despite unto the Spirit of grace." Why not expect an answer to such a prayer? Is there an attribute of God which would hold him back from answering such a prayer? He grants what was *desired*. That was, exemption from the pain the pressure of God's claims produced upon the conscience, so that the sinner might go on in his sinful pleasures undisturbed. And this is granted by the departure of the Holy Spirit, and the withholding of all those holy influences which trouble that sinful mind. Why should not such a prayer prevail? How often it does. Hence,

5. It must be a *fatal* prayer! Such a prayer being heard and granted, what can more certainly secure the soul's ruin? What is it for a sinful mind to be let alone? The Spirit of God, resisted and grieved, retires, and returns no more. Conscience, seared by long opposition, and no longer quickened by the truth, utters no farther remonstrance. The world, unchecked, rushes in like a flood, and completely engrosses the heart. Eternity retires. Its voice, once so loud, dies away, and troubles the sinner no more. He has nothing to struggle against now. There is nothing to oppose the strengthening tide of sinful passions. He has his own chosen path, which carries him away from all those precious influences which can reclaim, sanctify, and save. Given up of God—left to himself—what can there be before him but everlasting banishment from the presence of the Lord and the glory of his power?

Where, dear reader, does the topic now presented find you? Are you, by cold neglect and indifference, or by active and positive resistance, turning from your soul those precious influences of the truth and Spirit of God which are now seeking to win you to Christ, and lead you to heaven? Are you now virtually saying, LET ME ALONE? Will you not be entreated to pause, and consider whether it is wise and safe to offer that common, that wicked, that comprehensive, that prevalent, that fatal prayer?

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 237.

SPIRITUAL RELIGION.

THERE are three kinds of religion among those who call themselves Christians. Of one kind it were well if the world were destitute. Excepting by the observance of religious rites and solemnities, it does not distinguish the lives of those who practise it from the lives of irreligious men. It is the *form* of godliness without its power; the religion which would serve at the same time two masters; would join light and darkness, Christ and Belial, believers and infidels together.

There is another kind of religion which has been called the middle path of Christianity. It is the religion manifestly of the generality of those who are considered Christians. It embraces, besides a profession and the observance of ordinances, a belief of the doctrines and an irreprehensible outward conformity to the duties of the Gospel. But it falls short of the privileges of the Gospel; not including those lively hopes and anticipations, those holy joys and sorrows, that sensible intercourse and fellowship with God and Christ, that enrapturing communion with the Holy Spirit, that vivid and permanent earnest and assurance of heaven, which the Gospel warrants and encourages in every believer.

A third kind of religion is that which does include these peculiar experiences. We would designate it SPIRITUAL RELIGION. It is a religion which can be satisfied with nothing merely external, however blameless and fair. The offering up of prayer and praise, meditation on the Scriptures, attendance upon ordinances, liberality towards the poor, the utmost exactness and irreproachableness of life—

these do not meet its demands unless there is correspondent sensibility and life in the heart. There must be a feeling of the divine presence—a relishing of the divine excellence—a heart-assured persuasion of the divine favor and complacency. God must be enjoyed; or there will be disquietude of soul, as in the patriarch, "O that I knew where I might find him;" and in the Psalmist, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." If the light of God's countenance ceases at any time to shine upon the soul, the darkness which then covers it no outward prosperity can dispel; its sorrows nothing can alleviate. No loveliness, no excellence remains, when the heart cannot taste the excellency of the knowledge of Christ. No satisfaction is taken in the intercourse of the dearest friends when returns of grace from the holy Comforter are suspended. The visible world is a waste wilderness when the world unseen is clouded or remote. There is no peace, no pleasure in life, when there is no sensible relish and delight in God and divine things.

The difference between this last kind of religion, and those alluded to above, is very apparent in examples of each. Who does not see a remarkable difference in piety between such men as Leighton, Baxter, Edwards, Brainerd, and Martyn, and the mass of those who bear, and are not supposed to dishonor, the Christian name? Dr. John Mason Good, the distinguished and excellent author of the "Book of Nature," said, on his death-bed, "I have taken what unfortunately the generality of Christians too much take—I have taken the middle walk of Christianity. I have endeavored to live up to its duties and doctrines, but I have lived below its privileges." The men first mentioned were not content to pursue what is here called the middle walk of Christianity. Their religion was *strictly and eminently*

It is the design of these pages to commend and enforce this kind of religion above every other.

1. It is *Scriptural* religion.

The religion of the Scriptures is *the fruit of the Spirit*, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" embracing frames and dispositions of soul more agreeable to that lively, affectionate, spiritual religion of which we speak, than to any other.

Manifestly, likewise, is this sort of religion most congenial with that view of *holy living* given us in the Scriptures: walking with God; having fellowship with the Father and the Son; communing with the Spirit; walking after the Spirit; walking in the Spirit; walking in the fear of the Lord and in the comfort of the Holy Ghost. It is most accordant also with those passages which call upon the saints to delight themselves in God; to rejoice in the Lord; to rejoice in him always; and which represent them as having peace with God, and the love of God shed abroad in their hearts, as having the witness of the Spirit with their own spirit; as walking by faith, not by sight, looking more at the things of the unseen world than at things which address themselves to their bodily senses.

It is, moreover, most like the religion of Scripture *characters;* as of Enoch, and Noah, and Abraham, who walked with God; of Moses, and Samuel, and David, and Elijah, and Daniel; of the Apostles and the first Christians also, as far as their history has been written in the Bible. The religion of these men, who are held up to us as patterns and exemplars, was eminently a vital, affectionate, spiritual religion. They conversed closely and delightfully with God, and lived habitually under the light of his countenance, and in the sensible enjoyment of his love.

But especially was the personal religion of *Christ* of this kind; all whose plans and principles, ways and move-

ments, discourses and doctrines, made it manifest, that his heart and spirit and will were constantly one with the heart and spirit and will of God.

2. Spiritual religion is the most *rational* kind of religion.

If the things of religion are not merely imaginary, they ought in fitness and reason to command the whole heart, and rule the whole inner and outer man. If they are real, they are comparatively the only realities; all else is shadow and illusion. If the God of the Scriptures, and the objects revealed to us in eternity, do indeed exist, well may the prophet pronounce the world and its affairs to be less than nothing in the comparison. Such objects then, so transcendently important in themselves, ought to have a correspondent influence on our character and conduct.

And what is such an influence? If that Being who is the infinite fountain of all being, who made me, and sustains me every moment; who, in all the glory of his infinite perfections, "compasses my path and my lying down," and is ever with me; the Being on whom my happiness wholly depends, and from whom my last sentence is to proceed—if he has that influence on me which his character and relations to me ought to exert, shall I not always be in his fear; shall I not always dwell in love to him; and rejoice when he smiles upon me, and be troubled when he suspends the communications of his favor? Towards such a Being, so related to me as God is, do I not express a *reasonable* affection when I exclaim, "whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee?" If I have any love at all for such a Being, and one so related to me as Christ, ought I not to be constrained by that love, as Paul was, to live and die to this infinite benefactor—making it my whole duty and happiness to serve and enjoy him?

And what would be the result upon my heart and life,

of a reasonable operation of the Gospel upon them? What manner of person should I be in all holy conversation and godliness, if my example were a just transcript of the great truths of the Gospel? That religion has been thought by some to be the most enlightened and reasonable which has least to do with the affections of the heart; but never was there a more manifest mistake. Reasonableness in religion is absorption of mind and heart—the whole man ruled and overborne by the transcendent importance and glory of the objects of religion. For a man to pretend to be religious, and yet be cold and backward in the concerns of religion, and contentedly uncertain whether the infinite objects which it discloses may not be adverse to his eternal happiness—this is not reason, but the supreme of inconsistency and stupidity.

3. It is spiritual religion alone in which the human mind can find *sensible and satisfying enjoyment.*

True religious enjoyment consists in a heartfelt complacency in God and divine things. There is indeed a feeling of quietude arising from the regular discharge of moral duties, and the routine of religious observances, which is not spiritual joy or peace, but the fruit of predominant self-righteousness and fatal delusion. It implies a great abiding spiritual apathy and thoughtlessness; for if sensibility were awake, and thought intelligently exercised on the person's habitual course of life, a general worldliness of spirit would be seen to pollute and vitiate the services of religion; and then these services, instead of yielding hope and comfort, would conspire with other things to work fear, and doubt, and misery, in the heart. There is, however, a hope of heaven different from that of the self-righteous, which springs from reflection on the general tenor of our conduct, regarded as an evidence of our spiritual character and state. This probably is the hope of the mass of pro-

fessed Christians. We speak not against it, except by lamenting that it should be made so generally the measure of spiritual enjoyment.

What is the amount of positive happiness that a hope of this kind yields? It is not the *assurance* of hope—the living, refreshing, soul-elevating hope of the first Christians. It does not preclude doubt, but only despair. It leaves its subjects uncertain of their state. They are not *sure* of their calling and election. The Spirit does not so "witness with their spirits" but that they remain halting, hesitating, trembling, in respect to their final sentence; or if not trembling, wondering that they do not, amidst their want of satisfying evidence. Such is the general feeling of professed Christians, in respect to their character and prospects for eternity; and such, or worse than this, must necessarily be the feeling of all who do not cultivate and exercise a spiritual religion.

Nothing but a sensible, living, joyous intercourse with God and Christ and the things of the Spirit, can wholly displace anxiety or even torment from the heart. Without this there may be self-complacency, there may be delusion, there may be negative hope mingled with fear; but a soul-satisfying evidence of present acceptableness in the sight of God, and of ultimate admission into the joys of his kingdom, there cannot be, without the pleasurable consciousness of the reality and excellency of heavenly things. This consciousness is a witness that cannot be resisted; it is itself the earnest and foretaste of eternal life, and can no more coexist with doubt, than the consciousness of an outward world can coexist with hesitation as to the reality of such a world. Let a man *feel* habitual love to God—let him feel the peace of God in his heart—let him feel the Spirit of Christ living in him—let him feel pleased and delighted with the truths and promises of the Gospel, and he will then

enjoy evidences of his state, which will displace every doubt, and yield him "glory begun below."

If, therefore, our readers would have a religion full of comforts and pleasures, a religion which will yield them solid satisfaction, let them fix their minds, not on that customary religion which rests in periodical services and outward strictness, but on a religion of intimate, sensible, living communion and intercourse with God.

4. This is the only kind of religion which *perceptibly advances the soul in the life and likeness of God.*

They who sensibly commune with God, and keep their hearts alive to the excellency of divine things, from day to day, cannot but become more and more assimilated to those glorious objects. These objects, operating upon susceptible and affectionate minds, must make upon them their own impression and image; and that image must at length become too resplendent in the spirit and life, to leave it doubtful whether there has been progress and growth in grace. Men of spiritual religion, therefore, must be advancing, as time passes, towards the measure of the stature of a perfect Christian. In their views, feelings, and conversation, they must be rising nearer and nearer to "the just made perfect." The beauty of holiness must be gradually brightening upon them, and their affinity and relationship to heaven must be becoming increasingly manifest. It must be so, by the very laws of such intercourse as they maintain with heavenly objects; and that it is so in fact, no one can be ignorant. These men, of whatever country or age, do advance in moral worth and loveliness, as they advance in years. Time invigorates them in all the principles, and beautifies them in all the graces of holiness. Even while "their outward man perishes"—while the animal vivacity and vigor of their earlier years decay, "they are renewed in the inward man, day by day." Was it not thus with all the spiritually-minded,

whose names we have mentioned, or of whom we have ever read or heard ?

But the same cannot be truly said of men of other kinds of religion. They are, in regard to religion and holiness, little better at one time than at another. Take them when you will, in the middle of life, or in old age, they are not, as far as man can see, much improved in spirit. Their hearts do not seem to be much more in heaven; their affections do not appear to be more spiritual; their devotedness to God and his interests does not seem increased. Call to mind instances of the customary sort of religion—think of those whose religion is of this kind, and consider whether these remarks are not exemplified in their conduct. Do they present themselves to our thoughts as Christians advancing in the life of God ? Are they evidently holier men now than some years ago ? Do we feel more confident of their final salvation at this moment than we did when they first professed conversion ? Is it more certain now—more certain to themselves or to any others—that they will be saved, than it was then ? Alas, it is well if the probability of their final salvation is not diminished. Professed Christians who have not a spiritual and affectionate religion, often degenerate, but seldom improve.

It is not merely praying, or reading, or hearing, that profits the soul, but *just feeling* towards the objects with which the soul converses, or should converse, in prayer, reading, and hearing. These exercises are nothing, except as *sensibility of heart* pervades and animates them. It is by this sensibility, that God and our own spirits come into union and fellowship. It is by this, that our souls mingle with the invisible things of the sanctifying Spirit. Two lifeless masses are not more inoperative on each other, than the unseen world on the human character, if sensibility towards that world is wanting. We may speak, and read,

and think, but we shall never be made better, if we do not *feel*.

Now when we remember what the Scriptures teach concerning the essential progressiveness of true grace in the heart, that it is as the little "leaven which leaveneth the whole lump;" and join with this the fact, that professed Christians who are not spiritual in their feelings, do not visibly advance in the divine life, can we rest satisfied with a religion like theirs? Is it by any means certain that their religion will save the soul?

5. Spiritual religion is far more *useful* than any other.

Usefulness depends on three things: power, readiness to use it, and using it in a proper manner; and no kind of religion includes these things in so eminent a degree as the spiritual religion of which we now speak.

There is more *power* in this than in any other sort of religion. Knowledge is power in religious concerns as well as every other; and there is no religion so favorable as this to the acquisition of divine knowledge. Men may be led to pursue such knowledge by curiosity, ambition, and other motives; but the attainments so made will be superficial, when compared with the illumination shed down from the Holy Spirit into the mind and heart of the spiritually discerning and inquiring Christian. How sure and substantial, how deep and enduring, is the knowledge of the spiritually-minded, in comparison with theirs who know every thing in speculation only! And ordinarily their knowledge is greater, as well as of a better kind. They meditate more on the Scriptures, they reflect more, they pray more, and the relish for divine things which inclines them to do so, makes them quick of spiritual understanding, and thus becomes the means of a more rapid growth in divine knowledge than would otherwise be possible. And as the religion of which we treat joins to greater knowledge, greater grace and holi-

ness, which likewise is the highest kind of power, it must, in respect to its intrinsic strength and efficiency, be incomparably superior to every other.

But not only have the men of this religion more strength, they are also more *disposed to use their strength* than others. It is a false notion of spiritual-mindedness, that it inclines men to a secluded and inactively contemplative life. It had not this tendency in Christ and his apostles, or the prophets; the influence of whose untiring labors is felt over the world to this day. Spiritual-mindedness is nothing but a living and efficient benevolence, duly awake and active. From the secret place of the Most High, in which it dwells, it looks abroad upon the sensual world with a self-sacrificing, self-devoting compassion, like that of our blessed Saviour; and is ever ready to go forth, in his spirit and strength, to every work of faith and love. Customary religion, and even principles of natural goodness, have led men to practise some forms of benevolence; but it is spiritual-mindedness that has cared for the bodies and souls of men on the largest scale, and has wrought miracles of mercy and love, the record of which will endure longer than the sun and the moon.

But the religion here recommended is preëminent, as we have already said, not only in power and in aptitude to use that power, but in *the excellence of the manner* in which it uses it. It is both in labors more abundant, and in wisdom and propriety of action more perfect. It does its work aptly, skilfully, prudently, with a spirit congenial to its ends; a spirit of meekness and love, and dependence on God. In the highest instances and sorts of benevolent labor, men of little spirituality would not find themselves in their proper element. The unsuitableness of their spirit and manner would make their work irksome, and mischief might be the result. How much out of place do such men find themselves under remarkable effusions of the Holy Spirit; when

the accessions to the happiness of the universe are as the "clouds, and as when doves fly to their windows." It is spirituality alone that can make men as "polished shafts" to the consciences of their fellow-men at such seasons. It is only this, indeed, which can insure a right and successful way of fulfilling any of the offices of the holiest and noblest order of well-doing.

These things demonstrate the superior usefulness of the spiritual kind of religion. Observation also confirms this conclusion. One spiritual Christian in a church is often more useful than a hundred ordinary professors. How many hundred Christians of the common kind would be required to make, in point of usefulness, one Baxter, or Edwards, or Martyn! These, it is true, were men of powerful minds, but it was their superior spirituality that made their power the means of exalting the ages in which they lived. There were other professed Christians of minds as powerful, and of learning as great as theirs, who did very little towards advancing the cause of holiness in the world. If our readers, then, would pass their days in the most useful manner, if they would give the church and their generation the greatest reason to bless God for their existence, let their religion be of the spiritual kind.

6. This kind of religion will *best sustain us under evil.*

He who is accustomed to converse affectionately and delightfully with God, to lay open his heart to the influence of his "excellent glory" and of eternal objects, will acquire a capacity of enduring evil, altogether peculiar to himself. His frame of spirit, and the blessedness of that intercourse, make him in a manner invulnerable to evil. The day of evil, to the man of the world, is insupportable; because, besides his unholy spirit, he has no counterbalancing good in prospect. Past prosperity cannot be recalled; the future is unknown, and may be worse than the present. The un-

spiritual, unexercised professor of religion, too, may not be prepared for that day; the hope which now supports him, may fail him then. He will then need other evidences of the divine favor than those on which he is accustomed to rely; evidences which may not be afforded him then, as they are not sought for now. But the spiritual Christian is not thus forlorn in heart when his time of trial comes. The feeling towards God expressed by the Psalmist, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee," having been habitual with him even in the days of prosperity, he will not be desponding and heart-smitten now; for God, his chosen portion, remains the same, and his delight in God is the same also; and how small a loss can befall that person, how little can he be injured by any calamity in the whole creation, whose happiness was not in the creation, but in its infinite Author.

Besides, if there is a man to whom the Father of compassion will show himself *especially* gracious in the hour of need, that man, doubtless, is the spiritually-minded Christian. Who is an heir of the promises, if he is not? Whom, if not him, does God love and delight in? There may be room for doubt whether other sorts of professed Christians —all other sorts—may not be deceivers or deceived; but who doubts *his* piety who lives a spiritual and heavenly life? Such persons, then, are assuredly the children of God, whom God will not forsake in times of trouble. The night of their affliction shall be as the brightest and best of their prosperous days. They shall glorify God in "passing through the fire;" their end shall be peace, and they shall depart, leaving mankind impressed with the certainty, that whoever may find their hope of ultimate happiness disappointed, these men were more fit for heaven than for earth, and have passed "through the gates into the city" of God.

These are some of the considerations which show what

manner of persons we all should be who call ourselves by the name of Christ. But there is one *objection* which we fear will weigh more with some persons than all these considerations, however solemn and conclusive: it is this, that the religion we recommend *is not a practicable one.* It may do, perhaps, for a very few peculiarly favored and peculiarly situated persons; but it will not answer for the generality of mankind; it is too refined, too elevated, too difficult a religion for the mass of the people.

It is not, we suppose, the import of this objection, that this is a different religion from that which *the Scriptures* teach. The scriptural certificate to this religion we have already presented. If there is a religion on earth that corresponds to the very religion of the Bible, it is unquestionably this. Other religions may not be scriptural; but no one can doubt whether this religion is either scriptural or true. The evidences of its genuineness are like the sun's meridian beams. The conscience of the world decides that it is genuine—the religion of the Bible, the religion of God, the religion which God has revealed to man as the sure way to heaven.

But has God bound his creatures to an impracticable kind of religion? Or has he prescribed a religion for all the world, which cannot be practised by more than one man in a million? It is obvious, that if the objection means that the religion which, beyond all others, has the best claim to be received as the religion of the Scriptures, is strictly, and in plain truth, an impracticable religion to the bulk of mankind, the objection is profane and reproachful to the divine goodness and wisdom, and can hardly find a welcome lodgment in any other than an unholy breast. No! The fact that this religion is practicable by one man, proves it to be practicable by any and every other man. If any one man has ever exemplified this religion, the matter is at

rest: *man* may exemplify it; it is a religion for man, and a religion which *every* man is bound to exemplify.

It should be considered by those who make this objection, that they are limiting, not merely the physical capability of man, but the resources of the Holy One himself. The question as to practicability—the true question is not, whether I, in my own strength, shall succeed in practising this religion, but whether the Spirit and grace of God can enable me to practise it. We are not required to do any thing in reliance on our own strength, which truly would fail us, even for the exercise of a good thought. On the contrary, we are warned against self-confidence, as the certain way to be ruined, and are directed to Him for strength in whom it hath pleased the Father that "all fulness should dwell;" and certain it is, that destruction awaits us, if we do not go to him, and put our exclusive trust in the provision made for us in him. The question is this, Is there not a sufficiency for us in all the fulness of the Godhead? Can we not do all things included in this religion "through Christ strengthening us?" Is there a man on earth whom Christ cannot strengthen to live the life of a spiritual Christian? Let this be demonstrated—let the arm of the Almighty be shortened—and then may it be affirmed that the religion we contend for is not a practicable religion.

The truth is, that the generality of professed Christians never strive for, never aim at this kind of religion. It is not in their hearts deliberately to purpose and intend that this religion shall be theirs. They content themselves with what is customary; and that, for the most part, is to be as religious as expediency or personal convenience may dictate. What labors, what pains-taking do they practise to keep themselves in the love and fear of God all the day long? What care do they exercise not to grieve the Holy Spirit? What aspirations of soul have they for eminent holiness of

heart? What forgetting do we see in them of the things which are behind; or what "reaching forth unto those which are before?" What mortifications of the flesh, what fastings and watchings unto prayer do they practise? Who then are they that pronounce spiritual Christianity to be impracticable, but those who have never put it to the test of experiment? It must be confessed, that if professed Christians will not try and intend to live spiritually, they cannot live so. Paul could not have lived so without deliberate purpose and constant effort.

Still, some will think that, although spiritual religion is the best and safest kind, yet, as the more common sort may suffice, they will content themselves with that. But does not this savor more of a low and calculating selfishness, than of that spirit of regeneracy which instinctively pants after entire freedom from sin, and entire conformity to the image of God? Have those persons any true holiness who desire no more than may answer to keep them out of hell?

But is it certain that the common sort of religion *will* suffice? Who feels certain of it? Have the professors of that religion an assurance of their salvation? Their hearts answer, No! Has the world any assurance of their salvation? All men stand in doubt—and it is indeed a doubtful matter. St. Paul thought he should be a castaway if he did not keep his body under, and bring it into subjection. Do these professors of religion practise such discipline on themselves, that their souls may not be lost? Who would stand in their souls' stead? In the infinite concerns of religion, no uncertainty, no suspense of mind, ought to be tolerated, if it can possibly be prevented; and prevented it may be, by giving due diligence to that end. And what is due diligence in this case? Not more than men generally employ to secure worldly things. But shall men—shall professors of religion use more diligence to secure to them-

selves things that perish in the using, than to lay hold on eternal life? Are such men Christians? I tremble at the question.

Thus irresistible and overwhelming, my dear readers, are the arguments for SPIRITUAL RELIGION. I beseech you, venture upon no other. Destitute of this kind of religion, there is no man who, for a thousand worlds, would take your place at death or judgment.

Thou only Sovereign of my heart,
My Refuge, my Almighty Friend!
And can my soul from thee depart,
On whom alone my hopes depend?

Whither, ah! whither shall I go,
A wretched wanderer from my Lord?
Can this dark world of sin and woe
One glimpse of happiness afford?

Eternal life thy words impart,
On these my fainting spirit lives;
Here sweeter comforts cheer my heart
Than all the round of nature gives.

Let earth's alluring joys combine,
While thou art near, in vain they call:
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all.

Thy name my inmost powers adore;
Thou art my life, my joy, my care:
Depart from thee? 'tis death—'tis more!
'Tis endless ruin—deep despair!

Low at thy feet my soul would lie,
Here safety dwells, and peace divine;
Still let me live beneath thine eye,
For life, eternal life, is thine. Steele

DISAPPOINTED HOPE.

Hope is one of the strongest passions of the soul. It is the principal incentive to action, and the chief source of comfort. *Disappointed hope* is equally fruitful of sorrow. When a delightful object, towards which we have long looked with anxious expectation, at once disappears, it fills the soul with anguish. He who has felt such anguish needs not to be reminded of its bitterness, for he can never forget it. And who has not felt it? Who has not wept over expectations cut off? How often have we seen the noblest powers of nature prostrated; horror depicted in every feature of the once cheerful countenance; and the man of promise driven to all the wildness and frenzy of a maniac, by the tortures of disappointment! How often have we seen the impress of the destroyer exhibited in the emaciated frame, and in premature death!

All these deeply afflictive effects are produced by the illusions of worldly objects—objects confessedly trifling, compared with the realities of eternity. But if the powers of nature cannot sustain disappointment like this, what must be the anguish of that soul whose long-cherished *hope of heaven* shall at last prove fallacious? If no powers of description, nor glowing figures can adequately express the sorrow which drinks up the spirit of him whose favorite *worldly* expectations are destroyed, who shall estimate the sorrow of the man whose hope of *eternal life* has been made strong by the indulgence and culture of many years but to vanish away under the searching eye of Jehovah in the day of judgment? Follow him as he reclines upon the bed of death, and parts with all that the world holds dear, in expectation of a throne of glory. View him approaching the throne of God with hands extended to receive his crown. See him standing, all expectation—Jehovah speaks, "Depart,

accursed, to everlasting fire"—and all heaven resounds, "Amen." Can your imagination conceive the fainting—sinking—withering—dying-away of that soul? This is the end of the hypocrite's hope: of his not only whose false professions deceived others, but of his who deceived himself. Suffer me, then, to advert to some of the reasons for supposing that the number of the self-deceived is fearfully great—so great as to render our own case alarming, if our renewal by the Holy Ghost, our faith in Christ, and love to his cause, are not permanent and decisive.

The nature of the exercises of many who indulge hope, renders it probable that they are deceived. There are views and feelings peculiar to all who are the subjects of renewing grace. To them, all the law of God wears a new aspect. The evil of sin, the sinner's danger and desert of punishment, and his entire dependence on God, are all new subjects.

These things, indeed, by being often repeated, may become, in theory, as familiar to the sinner as to the saint. And when his attention is arrested by the Spirit of God, instead of coming at once to yield himself, a ruined sinner, into the hands of the Saviour, he not unfrequently chooses to pass through a course of discipline, because he thinks it necessary. He looks within himself, with strong desire to find those feelings he has so often heard expressed by others. This strong desire will help him to believe that he has those feelings, and Satan will tempt him to call them genuine; but unless they are genuine, they are not saving grace: they only burden the soul with a weight of guilt from which it seeks in some way to be relieved.

A hope of pardon, perhaps, changes this sorrow to joy. But from how many and how various sources may this hope spring? Entire submission of the will, the heart, the soul, the body, into the hands of the Saviour, to be moulded and used, in time and in eternity, according to his holy pleasure, with implicit trust in him, will produce the hope, and it will result in everlasting blessedness; but without genuine submission and faith, the hope may arise from the fact that all previous convictions are found to be such as it is

believed regenerated souls experience. The natural relief and calmness which result from pouring forth a flood of tears, may beget it. Satan may suggest that there has been distress enough, and it is time to hope. The favorable judgment of a pious friend, especially of a respected minister, may produce it. Sympathy in the rejoicings of another who has hope, may create it. It often springs from the entire relief which is felt when the convincing Spirit of God is grieved away. False instructions, that the soul may be saved without believing or loving the humbling doctrines of the Bible, give it to thousands. Hope arising from all these different sources may give great joy, because it is the *hope* which gives the joy; and love for an imaginary deity may be ardent, as well as love for the God of heaven. Add to these the strong desire of every wounded spirit for relief, and its readiness to receive it from any source, and we must tremble with apprehension lest the revelations of the judgment shall show that multitudes are deceived with fallacious hopes.

Do not the lives of many professors of religion also evince that they are deceived? "By their fruits ye shall know them." Call to mind the great object for which Christians are associated in covenant: their bond of union, their name, their Master, their business, and their high destination; and in view of all these, how should such a company appear? God has told us how they should appear, and how they would appear, did they all obey him. Take then his word, and from it collect and cluster together the peculiar characteristics of the children of God; the divinely declared "*fruits of the Spirit,*" which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"He that loveth God, *loveth his brother* also." How many come to the table of the Lord, as his children, whose distrust and disesteem of real Christians are topics of their own familiar, unreserved remark. How many, by complacently hearing and repeating the faults of their brethren, show that the principle of brotherly love is wanting in

them. And if they love not their "brother whom they have seen," how can they love "God, whom they have not seen?"

"If ye love me," says the Saviour, "ye will *keep my commandments.*" Collect the commands given by the Lord to govern the lives of his people; and between them and the lives of many who call themselves his children, how faint is the resemblance.

"If any man have not *the spirit of Christ,* he is none of his." In the character of Christ, *benevolence* to a dying world is a broad, prominent feature. For this world, perishing in sin, Christ exchanged riches for poverty, heaven for earth, bliss for sorrow, songs of angels for revilings, a throne of glory for the cross. For the same object, they who loved him of old, and had his spirit, suffered cheerfully the loss of all things, and endured, with patience, all that malice could invent and cruelty inflict. The same object is still before every Christian, in clearer light, and with increasing claims. To every one does inspiration say, while it presents the wants and woes of his fellow-creatures, Remember the example of the Lord Jesus, who, "though he was rich, for your sake became poor, that ye through his poverty might be rich." "Preach the Gospel to every creature." "Freely ye have received, freely give." Now, if the benevolent spirit of Christ were exemplified by all professors of religion, what would be the effect? What effects, under his blessing, would ten such produce? How would Christ act were he in your place?

Thanks to the great Head of the church, that there are some whose zeal, and labors, and sacrifices, and influence, approve this text of inspiration. The Spirit of Christ in their hearts produces an humble imitation of him in their lives. But alas, how many, who profess to be Christians, neither feel nor sacrifice as much for a dying world as they do for toys and temporal pleasures. That object which brought the Saviour from heaven, and bore him to the cross; for which apostles bled, and for which the whole Deity is engaged—the salvation of millions from eternal

misery—excites in them no such deep feeling as the loss of some earthly good.

I know it is objected against making these characteristics of Scripture the sole test of a good hope, that none expect to come up to them; that few indeed can bear examination by their searching light; that, with such a test, few will be saved. Christ will doubtless "see of the travail of his soul," in vast accessions to his kingdom; but is there not sad reason to apprehend that multitudes who are now hoping they are Christians, are deceived? If they cannot bear the tests of sincerity laid down in the Bible, they are certainly deceived. This is the only rule. They whom it admits to heaven, will be admitted there. They whom it condemns, will be condemned and banished. The farther men wander from the Bible, and the less they regard its instructions, the more, in their estimation, will be saved. They who disregard it entirely, and dare to treat it with contempt, profess to believe that *all* will be saved; while those who believe, and act in correspondence with its holy requisitions, feel that "strait is the gate, and narrow the way that leadeth unto life, and *few there be that find it.*"

The diversity of sentiments which exists among professors, on the essential principles of the Gospel, shows that many are deceived. On subjects not of the first importance, or not clearly revealed, it is not surprising that the views of men should differ. But, in the Bible, God has given a system of doctrines which clearly exhibit his character and the principles of his government, the character and condition of man, and the way of reconciliation and salvation through the blood of atonement. This system, in the language of the Bible, is called "the faith once delivered to the saints." The subjects embraced are all infinitely momentous. If we deviate here from the revelation which God has given us, we may have another god than the God of heaven, and another answer than that he has given, to the inquiry, "What must I do to be saved?"—which will lead us to perdition.

I will not attempt to draw the line beyond which all

hope is lost. But I can, without hesitation, say, trifling or presumption here is dangerous in the extreme; and hopes founded on premises wholly diverse, cannot all be safe. Respecting the perfections and government of God, the moral character and condition of man, and the principles of faith and practice, there are not merely different sentiments, but sentiments utterly contradictory; and the moral feelings, and character, and worship of their advocates will be equally diverse.

The pious feelings of one are enkindled by worshipping the Lord Jesus Christ as "God over all, and blessed for ever." In the view of another, such worship is idolatry. One regards himself as an entirely depraved, ruined, helpless sinner, and rests his hope of salvation solely on the unmerited mercy of God in Jesus Christ, and feels himself safe and happy when at the disposal of the Saviour for time and eternity, as clay in the hands of the potter. Another discards the idea that he is wholly sinful and morally dead, and feels safe only as he relies on something he is doing for himself. It is plain that these do not worship the same God, nor are they preparing for the same heaven. And since there is but one God, one heaven, and one spirit that can enter there, it is obvious that multitudes of those who hope they are Christians will find that they have been self-deceived.

From the Bible we learn, that our position, though alarming, is certainly true. Of the characters there brought into view, many who had indulged the hope of being saved, were found hypocrites while living. Judas was a prominent disciple, and received the confidence of the brethren, but his end was destruction. The young man in the Gospel was in morals pure, in the observance of many duties strict, and in the view of men, a promising candidate for heaven; but he lacked one thing, and that was the "one thing needful." Ananias and Sapphira probably professed to be subjects of renewing grace. The sorcerer believed and was baptized, but had neither lot nor part in Christ. The early schisms in the church detected many who were numbered

with the saints, but were not of them. Other trying circumstances, of a different character, might have discovered many more. But it is not the plan of infinite wisdom always to expose hypocrites in this world. In general, we are informed, the wheat and the tares will grow together until the harvest. The net encloses of every kind, and the separation is deferred until the judgment. Oh, what a time! Then the hopes of all the deceived shall perish. "*Many*," saith the Judge, "will say unto me in that day, Lord, Lord," to whom he will say, "I never knew you." Mark this language! It is not the claim of those who live in this world without religion and without hope, but of those who had strong expectation.

Unsanctified ministers of Christ, at whose command devils may have been submissive, who have led the devotions of the sanctuary, and distributed the emblems of a Saviour's dying love; whose instructions may have cheered the drooping saint, and alarmed the slumbering sinner, and pointed him, for safety, to the Lamb of God—false professors, who, from Sabbath to Sabbath trod the courts of Jehovah, listened to the instructions of the Saviour, and often repeated their vows to be wholly the Lord's—these are the men whose doleful case no language can portray. Their hopes of being saved, strengthened by long indulgence, sustained them until this eventful hour. Those fallacious hopes perhaps cheered in adversity, supported in sickness, gave composure in death, and brought them, confiding in their good estate, to the judgment-seat. Oh, how does the voice, "I never knew you," now surprise their souls! While the horrors of despair are gathering around them, they have time only to utter, once more, their unavailing plea, and to hear their irrevocable doom. Now they are gone—for ever gone! Not a few, but *many*. The Saviour says, "many."

I have presented some of the considerations which render it certain that the number to whom these alarming descriptions apply will be great. I have done it to excite, if possible, the inquiry, "Am I of this number?" Does

your heart throb at the thought, *It is possible?* Or are you unmoved? Unmoved, because you do not reflect that your "heart is deceitful above all things, and desperately wicked." If this is your state, let me tell you, with the plainness of one who loves your soul, it is not only *possible*, but is even more than *probable*. That calmness, that want of solicitude, on a subject of such interest, especially in one who is not alive in the service of Christ and seeking the salvation of men, is a fearful sign that the soul is yet under the dominion of moral death. Your worldly interests you never leave in jeopardy. Why then hazard your eternal all? To a real Christian the soul appears infinitely more precious than the body.

This subject should impel us all to an immediate trial of our hopes. The voice of reason unites with the voice of God in the exclamation, "Examine yourselves!" "Prove your own selves, whether ye be in the faith!" And the groans of the damned urge it too. On the blackest volume of the cloud of torment, for ever rolling up from the bottomless pit, is painted, "DISAPPOINTED HOPE." The innumerable company beneath, who weep, and wail, and gnaw their tongues for pain, continually groan out, "DECEIVED—DECEIVED." They hoped to live in heaven, and lulled to rest by that hope, they slept away probation, and awoke to an eternity of despair.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 239.

ALARM TO DISTILLERS.

BY REV. BAXTER DICKINSON, D. D.

The art of turning the products of the earth into a fiery spirit was discovered by an *Arab*, about nine hundred years ago. The effects of this abuse of nature's gifts were soon viewed with alarm. Efforts were made, even by a heathen people, to arrest the evil; and it shows the mighty agency and cunning of Satan, that Christian nations should ever have been induced to adopt and encourage this deadliest of man's inventions. In the guilt of encouraging the destructive art, our own free country has largely participated. In the year 1815, as appears from well-authenticated statistics, our number of distilleries had risen to nearly *forty thousand;* and, until within a few years past, the progress of intemperance threatened all that was fair and glorious in our prospects. The reformation recently commenced is one of the grandest movements of our world; and to secure its speedy triumph, the concurrence of distillers is obviously indispensable. They must cease to provide the destroying element. This they are urged to do by the following considerations:

1. The business of distilling *confers no benefits on your fellow-men.* Ardent spirit is not needed as an article of living. In the first ages of the world, when human life was protracted to hundreds of years, it was unknown. By the first settlers of this country it was not used. It was scarcely used for a whole century. And those temperate generations were remarkably robust, cheerful, and enterprising. To this we may add, that several hundred thousand persons, accustomed to use it, have given it up entirely within a few years past; and their united testimony is, that they have made no sacrifice either of health, or

strength, or any real comfort. Indeed few, if any, except such as have the intemperate appetite, will now seriously contend that distilled liquor is necessary or useful. The little that may perhaps be desirable as medicine, might be made by the apothecary, or the physician.

The talents God has given you *might* be applied to advance the welfare of your fellow-men. It is your duty—your highest *honor*—thus to apply them. And on the bed of death, in near prospect of the judgment, it will surely be a melancholy reflection that, as regards the happiness of mankind, your life has been an utter *blank*.

2. The business of distilling is not only useless, but *is the occasion of many and great evils.* Recent examination has developed a number of appalling facts, which few, if any, pretend to question. It is admitted that the use of ardent spirit has been a tax on the population of our country, of from *fifty to a hundred millions of dollars* annually. It is admitted that three-fourths of all the *crimes* of the land result from the use of intoxicating liquor. It is admitted that at least three-fourths of all the sufferings of *poverty* arise from the same source. It is admitted that upwards of *thirty thousand* of our citizens have annually descended to the *drunkard's grave.* It is admitted, by those who believe the Bible, that *drunkards shall not inherit eternal life,* but must *have their part in the lake that burneth with fire and brimstone.* In a word, it is admitted that health, fortune, social happiness, intellect, conscience, heaven, are all swept away by the tide of intemperance.

And now, what you are specially bound to ponder is, that this burning tide, with all its desolations, flows from those very fountains *you* have opened—the boiling flood can be perpetuated only by those fires which *your* hands kindle, and which it is your daily task to tend.

The position you occupy, then, is one of most fearful responsibility. You are directly and peculiarly accessary to a degree of guilt and misery which none but the infinite mind can comprehend. I hear for you a loud remonstrance from every court of justice, from every prison of collected

crime, from every chamber of debasement, and from every graveyard, as well as from the dark world of despair. I hear the cries of unnumbered mothers, and widows, and orphans, all with one voice imploring you to extinguish those fires, to dry up those fountains, and to abandon an occupation pregnant with infamy, and death, and perdition.

3. The business of distilling *destroys, to a great extent, the bounties of Providence.* Many of the substances converted into ardent spirit are indispensable to the comfort of man—some of them the very staff of life. But the work of distillation not only destroys them as articles of food, but actually converts them to poison. An incalculable amount of grain, and tens of thousands of hogsheads of sugar and molasses, besides enormous quantities of other useful articles, are every year thus wickedly perverted in this Christian land. Who does not know the odious fact that, in many places, the *distillery* has regulated the price of bread? Who does not know that this engine of iniquity has at times so consumed the products of industry as to make it difficult for the poorer classes to get a supply? "The poor we have always with us;" and cries of the suffering are often heard from other lands. Such facts, it would seem, might reach the conscience of all who are wantonly destroying Heaven's gifts. Can you, for a little selfish gain, persist in converting the bread of multitudes into pestilential fire? How utterly unlike the example of Him who, while feeding thousands by miracle, could still say, "Gather up the fragments which remain, that nothing be lost."

4. By continuing this destructive business, *you greatly offend the virtuous and respectable part of the community.* The temperance reformation has been commenced and prosecuted by enlightened men. It is not the enterprise of any political party or religious sect. It has the general support of ministers and Christians of different denominations, of statesmen, judges, lawyers, physicians, and hundreds of thousands in the walks of private life. They regard the enterprise as one, on the success of which hang the liberties of our republic and the happiness of future millions.

You cannot be surprised, then, that they look with pain on operations directly adapted to defeat their plans, and perpetuate the dread evil they deplore. You cannot suppose that their eye will light on the *fountains* of this mighty evil but with inexpressible grief, disgust, and indignation. And if you have the common magnanimity of our nature, you will surely cease to outrage the feelings of the virtuous throughout the nation.

5. You pursue a pernicious calling, *in opposition to great light.* The time was when good men extensively engaged in the distilling business, and when few seemed to be aware of its fearfully mischievous tendency. The matter had not been a subject of solemn and extensive discussion. The sin was one of comparative ignorance. But circumstances have changed. Inquiry has thrown upon the community a flood of light. The evil of intemperance has been exhibited in its complicated horrors. Ardent spirit has been found to be not only useless, but fearfully destructive; so that the guilt of manufacturing it is now enormously aggravated.

Good men were once engaged in importing slaves. They suspected not the iniquity of the business; and an apology can be offered for them, on the ground of ignorance. But their trade has now come to be regarded by the civilized world in the same odious light as piracy and murder. The man who engages in it is stamped with everlasting infamy. And the reason is, that, like the distiller, he now sins amid that fulness of light which an age of philanthropy has poured around him.

6. Perseverance in the business of distilling *must necessarily be at the expense of your own reputation and that of your posterity.* You are creating and sending out the materials of discord, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires you have kindled are all put out. That public sentiment which is worthy of respect calls upon you to extinguish them. And the

note of remonstrance will wax louder and louder till every smoking distillery in the land is demolished. A free and enlightened people cannot quietly look on while an enemy is working his engines and forging the instruments of national bondage and death.

Without a prophet's vision, I foresee the day when the manufacture of intoxicating liquor, for common distribution, will be classed with the arts of counterfeiting and forgery, and the maintenance of houses for midnight revelry and corruption. Like these, the business will become a work only of darkness, and be prosecuted only by the outlaw.

Weigh well, then, the bearing of your destructive employment on personal and family *character*. The employment may secure for you a little gain, and perhaps wealth. But, in a day of increasing light and purity, you can never rid treasures, thus acquired, of a *stigma*, which will render him miserably poor who holds them. Upon the dwelling you occupy, upon the fields you enclose, upon the spot that entombs your ashes, there will be fixed an indescribable gloom and odiousness, to offend the eye and sicken the heart of a virtuous community, till your memory shall perish. Quit, then, this vile business, and spare your name, spare your family, spare your children's children such insupportable shame and reproach.

7. By prosecuting this business *in a day of light and reform, you peculiarly offend God, and jeopard your immortal interests.* In "times of ignorance," God, in a sense, "winked at" error. But let the error be persisted in under a full blaze of light, and it must be the occasion of a dread retribution from his throne.

The circumstances of the distiller are now entirely changed. His sin was once a sin of ignorance, but is such no longer. He *knows* he is taking bread from the hungry, and perverting the bounties of Providence. He *knows* he is undermining the very pillars of our republic. He *knows* that, by distilling, he confers no benefits upon mankind. He *knows* he is directly accessary to the temporal wretchedness and the endless wailing of multitudes. And knowing

these things, and keeping on his way, he accumulates guilt which the Holy One cannot overlook. If endless exclusion from heaven be the drunkard's doom, can *he* be held guiltless who deliberately prepared for him, and perhaps placed in his hand, the cup of death and damnation? This is not the decision either of Scripture or of common sense. Wilfully persevering to furnish the sure means of death, you carry to the judgment the murderer's character as clearly as the midnight assassin.

And now, what is the APOLOGY for prosecuting a business so manifestly offensive to God, and ruinous to yourself, as well as others? Do you say, *It is necessary as a means of support?* But whence have you derived authority to procure a living at the sacrifice of conscience, character, and the dearest interests of others? And is the maintenance of a *public nuisance* really necessary to your support? In a country like this, the plea of necessity for crime is glaringly impious. Many and varied departments of honest and honorable industry are before you, all promising a generous reward; and, neglecting them for a wicked and mischievous occupation, you must bear the odium of a most sordid avarice, or implacable malignity.

You virtually, too, impeach the character of God. You proclaim that he has made your comfort, and even subsistence, to depend upon the practice of iniquity. It is an imputation he must repel with abhorrence and wrath. Nor is it sustained by the conscience, reason, or experience of any man.

But possibly you urge, in self-justification, *Others will manufacture spirit, if I do not.* But remember, the guilt of one is no excuse for another. "Every one of us shall give account of *himself* to God." If others pursue a business at the sacrifice of character and of heaven, it becomes you to avoid their crime, that you may escape their doom.

It is not certain, however, that others will prosecute the destructive business, if you abandon it. Men of forethought will not now embark their silver and gold on a pestilential stream, soon to be dried up under that blaze of light

and heat which a merciful God has enkindled. They will not deem it either wise or safe to kindle unholy and deadly fires where the pure river of the water of life is so soon to overflow. In the eye of thousands, the distillery on your premises adds nothing to their value. Indeed, should they purchase those premises, the filthy establishment would be demolished as the first effort of improvement. And every month and hour is detracting from its value, and blackening the curse that rests upon it.

Let the thousands now concerned in distilling at once put out their fires, and the act would cause one general burst of joy through the nation; and any effort to rekindle them would excite an equally general burst of indignation and abhorrence. None but a monster of depravity would ever make the attempt.

But again, perhaps you say, *No one is obliged to use the spirit that is made.* But remember, that you make it only to be used. You make it with the desire, with the hope, with the expectation that it will be used. You know it has been used by thousands—by millions—and has strewed the land with desolation, and peopled hell with its victims; and you cannot but acknowledge that you would at once cease to make the liquor, did you not *hope it would continue to be used.* Indeed, you must see that *just in proportion to your success* will be the amount of mischief done to your fellow-men.

It seems hardly needful to say that the foregoing considerations are all strictly applicable to SUCH AS FURNISH THE MATERIALS for the distiller. Were these withheld, his degrading occupation would of course cease. By suffering, then, the fruits of your industry to pass into his hands, you perpetuate his work of death. You share all his guilt, and shame, and curse. And remember, too, that the bushel of grain, the barrel of cider, the hogshead of molasses, for which you thus gain a pittance, may be returned from the fiery process only to hasten the infamy and endless ruin of a beloved son, or brother, or friend.

Nor is the crime of the RETAILER of ardent spirit essen-

tially different. He takes the poison from the distiller, and insidiously deals it out to his fellow-men. It is truly stirring to one's indignation to notice his variety of artifice for rendering it enticing. His occupation is one which the civil authorities have, in some places, with a noble consistency, ceased to tolerate; and one which must soon be put down by the loud voice of public sentiment.

Indeed, the *retailer*, the *distiller*, and he who *furnishes the materials*, must be looked upon as forming a TRIPLE LEAGUE, dangerous alike to private and social happiness, and to the very liberties of the nation. And an awakened people cannot rest till the deadly compact is sundered. Why not, then, anticipate a little the verdict and the vengeance of a rising tone of public sentiment, and at once proclaim the *unholy alliance* dissolved? Why not anticipate the verdict of an infinitely higher tribunal—why not believe God's threatening, and escape the eternal tempest that lowers for *him who putteth the cup to his neighbor's lips?* Why not coöperate promptly in a public reform that is regarded with intense interest in heaven, on earth, and in hell?

O review, as men of reason, and conscience, and immortality, this whole business. And if you have no ambition to *benefit your fellow-men*—if you can consent *to ruin many for both worlds*—if you can persist in *wasting and perverting the bounties of a kind Providence*—if you can outrage the feelings of the most *enlightened and virtuous*—if you can pursue a work of darkness *amid noonday light*—if you can sacrifice a *good name*, and entail *odium on all you leave*—and if you can deliberately *offend God*, and jeopard *your immortal interests* for paltry gain, then go on—go on a little longer; but, "O MY SOUL, COME NOT THOU INTO THEIR SECRET; UNTO THEIR ASSEMBLY, MINE HONOR, BE NOT THOU UNITED."

NOTE.—A premium, offered by a friend of temperance, was awarded to the author of this Tract.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 240.

PUTNAM AND THE WOLF;

OR,

THE MONSTER DESTROYED.

AN ADDRESS ORIGINALLY DELIVERED AT POMFRET, CONN.,

BY REV. JOHN MARSH

I REMEMBER, when a boy, reading a story which chilled my blood in my veins; but which taught me never to sit down and try to bear an evil which might, by bold and persevering effort, be remedied. The story was this. A certain district of country was infested by a wild beast. The nuisance was intolerable. The inhabitants rallied, and hunted it day and night, until they drove it into a deep den. There, with dogs, guns, straw, fire, and sulpher, they attacked the common enemy; but all in vain. The hounds came back badly wounded, and refused to return. The smoke of blazing straw had no effect; nor had the fumes of burnt brimstone. The ferocious animal would not quit its retirement. And now the shadows of evening gathered

around them. The clock struck nine, and ten. And should they lose their prey? They must, unless some one should be so daring as to descend into this den of monsters and destroy the enemy. One man offered to go; but his neighbors remonstrated against the perilous enterprise. Perilous indeed it was; but live so they could not, and stripping off his coat and waistcoat and having a long rope fastened round his legs, by which he might be pulled back, he entered with a flaming torch in his hand, head foremost. The most terrifying darkness appeared in front of the dim circle afforded by his light. It was still as the house of death. But proceeding onwards with unparalleled courage, he discovered the glaring eyeballs of the ferocious beast, who was sitting at the extremity of the cavern. For a moment he retreated; but again descended with his musket. The beast howled, rolled its eyes, snapped its teeth, and threatened him with instant death, when he levelled, fired, and brought it forth dead, to the view of his trembling and exulting neighbors.

Little did I then think that I should one day see the country rallied on the same spot, to hunt a more terrible monster, whose destruction will require Putnam courage.

The old enemy, gentlemen, which your fathers hunted about these hills and dales, was visible to the eye, and could be reached with powder and ball; but the enemy whom you assault is, like the foe of human bliss which entered the garden of Eden, invisible, and therefore not to be described, and not to be destroyed by force of arms. That enemy did, indeed, to effect his purpose, assume the form of a serpent; and ours has been said, as belonging to the same family, to have occasionally the same aspect. A gentleman in Missouri has recently described a dreadful worm which, he says, infests that country. "It is of a dead lead color, and generally lives near a spring, and bites the unfortunate people who are in the habit of going there to drink.

The symptoms of its bite are terrible. The eyes of the patient become red and fiery; the tongue swells to an immoderate size and obstructs utterance, and delirium of the most horrid character ensues. The name of this reptile is, 'THE WORM OF THE STILL.'" I suspect it is one of the same family which is infesting the peaceful villages of New England, and whose ravages have alarmed the country, and caused you this day to leave your homes and seek its destruction. I would not here inquire minutely into its history. It is said to have originated in Arabia, the country of the false prophet. The aborigines of our forests never knew it. They could proudly tread on the rattlesnake and copperhead, but never fell before the worm of the still. O woful day when it found its way to our coasts; when here it first generated its offspring.

Yet there are men who think we belie it; who say that we are needlessly alarmed; that we are hunting a friend; that we are driving one from our country without whose aid we can never check the ravages of disease, or perform our labor, or have any hilarity. It is not, say they, a poisonous foe. It is a pleasant cordial; a cheerful restorative; the first friend of the infant; the support of the enfeebled mother; a sweet luxury, given by the parent to the child; the universal token of kindness, friendship, and hospitality. It adorns the sideboards and tables of the rich, and enlivens the social circles of the poor; goes with the laborer as his most cheering companion; accompanies the mariner in his long and dreary voyage; enlivens the carpenter, the mason, the blacksmith, the joiner, as they ply their trade; follows the merchant to his counter, the physician to his infected rooms, the lawyer to his office, and the divine to his study, cheering all and comforting all. It is the life of our trainings, and town-meetings, and elections, and bees, and raisings, and harvests, and sleighing-parties. It is the best domestic medicine, good for a cold and a cough, for pain in the stomach,

and weakness in the limbs, loss of appetite and rheumatism and is a great support in old age. It makes a market for our rye and apples; sustains 100,000 families who are distilling and vending, and pours annually millions of dollars into our national treasury. Had the wolf possessed the cunning of the fox, she would have told Putnam as smooth a story as this. But it would have made no difference. The old man's cornfields were fattened by the blood of his sheep, and he would give no quarter. And the blood of our countrymen has been poured out at the shrine of the demon Intemperance, and we must give none. Talk we of alcohol as a friend! As well may a mother praise the crocodile which has devoured her offspring.

Look, my countrymen, at the ravages of intemperance. Fix your eye on its waste of property.

At the lowest calculation, it has annually despoiled us of a hundred millions of dollars—of thirty millions for an article which is nothing worth, and seventy or eighty millions more to compensate for the mischiefs that article has done—money enough to accomplish all that the warmest patriot could wish for his country, and to fill, in a short period, the world with Bibles and a preached Gospel. What farmer would not be roused, should a wild beast come once a year into his borders and destroy the best cow in his farmyard? But 6¼ cents a day for ardent spirit wastes $22 81 cents a year, and in 40 years nearly $1,000, which is a thousand times as much as scores of drunkards are worth at their burial.

See the pauperism it has produced. We have sung of our goodly heritage, and foreign nations have disgorged their exuberant population that they might freely subsist in this land of plenty. But in this granary of the world are everywhere seen houses without windows, fields without tillage, barns without roofs, children without clothing, and penitentiaries and almshouses filled to overflowing; and a

traveller might write—BEGGARS MADE HERE. We are groaning under our pauperism, and talking of taxes, and hard times, and no trade; but intemperance has stalked through our land and devoured our substance. It has entered the houses of our unsuspecting inhabitants as a friend, and taken the food from their tables, and the clothing from their beds, and the fuel from their fire, and turned their lands over to others, and drove them from their dwellings to subsist on beggary and crime, or drag out a miserable existence in penitentiaries and almshouses. Two-thirds, or 150,000 of the wretched tenants of these abodes of poverty in the United States, were reduced by intemperance. So themselves confess. It was rum, brandy, and whiskey, that did it. And the Prison Discipline report tells of 50,000 cases of imprisonment for debt annually in the United States, in consequence of the use of ardent spirits. O, its sweeps of property can never be known.

Look at the crime it has occasioned.

It is said that there is a spring in China which makes every man that drinks it a villain. Eastern tales are founded on some plain matter of fact. This spring may be some distillery or dram-shop; for this is the natural effect of alcohol. It breaks down the conscience, quickens the circulation, increases the courage, makes man flout at law and right, and hurries him to the perpetration of every abomination and crime. Excite a man by this fluid, and he is bad enough for any thing. He can lie, and steal, and fight, and swear, and plunge the dagger into the bosom of his nearest friend. No vice is too filthy, no crime too tragical for the drunkard. The records of our courts tell of acts committed under the influence of rum, which curdle the blood in our veins. Husbands butcher their wives; children slaughter their parents. Far the greater part of the atrocities committed in our land, proceed from its maddening power. "I declare in this public manner, and with the most solemn

regard to truth," said Judge Rush, some years ago in a charge to a grand jury, "that I do not recollect an instance since my being concerned in the administration of justice, of a single person being put on his trial for manslaughter which did not originate in drunkenness; and but few instances of trial for murder where the crime did not spring from the same unhappy cause." Of 895 complaints presented to the police court in Boston in one year, 400 were under the statute against common drunkards. Of 1,061 cases of criminal prosecution in a court in North Carolina, more than 800 proceeded from intemperance. Five thousand complaints are made yearly in New York to the city police of outrages committed by intoxicated persons; and the late city attorney reports, that of twenty-two cases of murder which it had been his duty to examine, every one of them had been committed in consequence of intemperate drinking. "Nine-tenths of all the prisoners under my care," says Captain Pillsbury, warden of our own state prison, "are decidedly intemperate men, and were brought to their present condition, directly or indirectly, through intoxicating liquor. Many have confessed to me with tears, that they never felt tempted to the commission of crime, thus punishable, but when under the influence of strong drink." And the Prison Discipline report states, "that of 125,000 criminals committed to our prisons in a single year, 93,750 were excited to their commission of crime by spirituous liquors.

Look at its destruction of intellect.

It reduces man to a beast, to a fool, to a devil. The excessive drinker first becomes stupid, then idiotic, then a maniac. Men of the finest geniuses, most acute minds, and profound learning, have dwindled under the touch of this withering demon to the merest insignificance, and been hooted by boys for their silly speeches and silly actions, or chained in a madhouse as unsafe in society. Of eighty-seven admitted into the New York hospital in one year, the

insanity of twenty-seven was occasioned by ardent spirit; and the physicians of the Pennsylvania hospital report, that one-third of the insane of that institution were ruined by intemperance. What if one-sixth of our maniacs were deprived of their reason by the bite of the dogs, the friendly inmates of our houses, or by some vegetable common on our table; who would harbor the dangerous animal, or taste the poisonous vegetable? But, one-third of our maniacs are deranged by alcohol. Indeed, every drunkard is in a temporary delirium; and no man who takes even a little into his system, possesses that sound judgment, or is capable of that patient investigation or intellectual effort, which would be his without it. Just in proportion as man comes under its influence, he approximates to idiotism or madness.

Look at its waste of health and life.

The worm of the still, says the Missouri gentleman, never touches the brute creation, but as if the most venomous of all beings, it seizes the noblest prey. It bites man. And where it once leaves its subtle poison, farewell to health—farewell to long life. The door is open, and in rush dyspepsia, jaundice, dropsy, gout, obstructions of the liver, epilepsy—the deadliest plagues let loose on fallen man—all terminating in delirium tremens or mania a potu, a prelude to the eternal buffetings of foul spirits in the world of despair. One out of every forty, or three hundred thousand of our population, have taken up their abode in the lazar-house of drunkenness, and thirty thousand die annually the death of the drunkard. These sweeps of death mock all the ravages of war, famine, pestilence, and shipwreck. The yellow-fever in Philadelphia, in 1793, felt to be one of the greatest curses of heaven, destroyed but four thousand. In our last war the sword devoured but five hundred a year: intemperance destroys two hundred a week. Shipwrecks destroy suddenly, and the country

groans when forty or fifty human beings are suddenly engulfed in the ocean; but more than half of all the sudden deaths occur in fits of intoxication. It needed not a fable to award the prize of greatest ingenuity in malice and murder to the demon who invented brandy, over the demon who invented war.

Look at its murder of souls.

Not satisfied with filling jails, and hospitals, and graveyards, it must people hell. Every moral and religious principle is dissipated before it. The heart becomes, under its influence, harder than the nether mill-stone. It has gone into the pulpit and made a Judas of the minister of Christ. It has insinuated itself into the church, and bred putrefaction and death among the holy. It has entered the anxious room in seasons of revival, and quenched conviction in the breast of the distressed sinner, or sent him, exhilarated with a false hope, to profess religion, and be a curse to the church. It has accompanied men, Sabbath after Sabbath, to the house of God, and made them insensible as blocks of marble to all the thunders of Sinai and sweet strains of Zion. It has led to lying, profane swearing, Sabbath-breaking, tale-bearing, contention; and raised up an army, I may almost say, in every village, who wish for no Sabbath, and no Bible, and no Saviour, and who cry out with stammering tongues, "Away with him, crucify him." It has, without doubt, been the most potent of all the emissaries of Satan, to obliterate the fear of the Lord, turn men away from the Sabbath and the sanctuary, steel them against the word, the providence, and grace of God, stupefy the conscience, bring into action every dark and vile passion, and fill up with immortal souls the dark caverns of eternal night. Let a man, day by day, hover around a dram-shop, and sip and sip at his bottle, and the devil is sure of him. No ministers, no Sabbaths, no prayers, no tears from broken-hearted and bleeding relatives, can avail

to save him. He holds that man by a chain which nothing but Omnipotence can break.

And look, too, at its waste of human happiness.

Yes, look—look for yourselves. The woes of drunkenness mock all description. Some tell of the happiness of drinking. O, if there is a wretched being on earth, it is the drunkard. His property wasted, his character gone, his body loathsome, his passions wild, his appetite craving the poison that kills him, his hopes of immortality blasted for ever; it is all

> "Me miserable,
> Which way I fly is hell, myself am hell."

And his family. I can never look at it but with feelings of deepest anguish.

> "Domestic happiness, thou only bliss
> Of paradise that hast escaped the fall,"

thou art shipwrecked here. Sorrow, woe, wounds, poverty, babblings, and contention, have entered in and dwell here. Yet we have 300,000 such families in the land; and if each family consists of four individuals, more than a million persons are here made wretched by this curse of curses.

And his death. O, to die in our houses, amid our friends, and with the consolations of religion, strips not death of its character as the king of terrors. But to die as the drunkard dies, an outcast from society, in some hovel or almshouse, on a bed of straw, or in some ditch, or pond, or frozen in a storm; to die of the *brain-fever*, conscience upbraiding, hell opening, and foul spirits passing quick before his vision to seize him before his time—this, this is woe; this is the triumph of sin and Satan. Yet, in the last ten years, 300,000 have died in our land the death of the drunkard; rushing, where?—"Drunkards shall not inherit the kingdom of God"—rushing into hell, where their worm dieth not, and their fire can never be

quenched. And if the demon is suffered to continue his ravages, 300,000 more of our existing population will, in the same way, rush into eternal burnings.

And his funeral. Have you ever been at a drunkard's funeral? I do not ask, did you look at his corpse? It was cadaverous before he died. But did you look at his father as he bent over the grave and exclaimed in agony, "O, my son, my son, would to God I had died for thee, my son." Did you look at his widow, pale with grief, and at his ragged, hunger-bitten children at her side, and see them turn away to share the world's cold pity, or, perhaps, rejected and forlorn, follow the same path to death and hell?

Such are the ravages of the demon we hunt. Its footsteps are marked with blood. We glory in our liberties, and every fourth of July our bells ring a merry peal, as if we were the happiest people on earth. But O, our country, our country! She has a worm at her vitals, making fast a wreck of her physical energies, her intellect, and her moral principle; augmenting her pauperism and her crime; nullifying her elections—for a drunkard is not fit for an elector—and preparing her for subjection to the most merciless tyranny that ever scourged any nation under heaven. We talk of our religion, and weep over the delusions of the false prophet and the horrors of Juggernaut; but a more deceitful prophet is in our churches than Mahomet, and a more bloody idol than Juggernaut rolls through our land, crushing beneath its wheels our sons and our daughters. Woe, woe, woe to Zion. Satan is in Eden. And if no check is put to the ravages of the demon, our benevolent institutions must die, our sanctuaries be forsaken, our beautiful fields be wastes, and the church will read the history of her offspring in the third of Romans: *Their throat is an open sepulchre; their mouth is full of cursing and bitterness; their feet are swift to shed blood*—all, blasting our bright hope of the speedy approach of millennial glory.

There is cause, then, for the general alarm that has been excited in our country; reason for this extensive and powerful combination to hunt and destroy the monster. Much, by divine help, has been done. He has been routed and brought to the light of day; the mischief he has done has been exposed; his apologists have been confronted; he is driven into his den, and now how can he be destroyed? That he must be destroyed there can be no question. The man who does not wish for the suppression of intemperance must have the heart of a fiend; especially, if he wishes to grow rich on the miseries of his fellow-men. And he must be destroyed now. It is now or never. Men may say enough has been done, and talk about his being held where he is. He cannot be held there. He has the cunning of a serpent, and he will escape through some fissure in the rock. He is now in our power. The temperance movement, which has on it the impress of the finger of God, has brought him within our grasp; and if we let him escape, the curse of curses will be entailed upon our children. How then can he be destroyed? I answer, and thousands answer, by starvation. No weapon can reach him so long as you feed him. But who has a heart so traitorous to humanity as to feed this monster? Every man who now, in the face of the light that is shed upon this subject, distils, or vends, or uses intoxicating liquor; every distillery, and every dram-shop in the land, nourishes this foe to human peace; every man who takes the alcoholic poison into his system, or imparts it to others, except as he takes and imparts other poisons to check disease, gives life to the beast. I need not stop to prove it. It is manifest to the child. Let every distillery in the land cease, and every dram-shop be closed, and total abstinence become the principle of every individual, and the demon will be dead; yes, take away from him his wine, his brandy, and his whiskey, and he will perish for ever. But here is the very brunt of

the battle. We have hunted the monster through the land, and driven him into his den; and now we must stand at the very mouth of the cavern, and contend with our fellow-men and fellow-sufferers—yes, and fellow-Christians too—who are either afraid to attack the monster, or are determined he shall live.

And first, we are met by a body of men who tell us that alcohol is useful. And what if it is? What if every benefit that the moderate and immoderate drinker can think of, flows from it? What will this do to compensate for its giant evils which are desolating our land? Is man so bent on self-gratification that he will have every sweet, though it be mingled with poison? Will he exercise no reason; make no discrimination between unmixed good and good followed by desolating woes? Tea was good. But, said our fathers, if with it we must have all the horrors of British tyranny, away with it from our dwellings. My countrymen, "the voice of your fathers' blood cries to you from the ground, 'My sons, scorn to be slaves!'" Away with the shameful plea that you cannot do without an article which subjects you to an evil ten thousand times worse than all the horrors of British tyranny. You kindle the fires of liberty by pointing to the woes of the prison-ship, and the bones of your countrymen whitening on the shores of New Jersey. O, crouch not to a tyrant who binds a million in his chains, and demands thirty thousand annually for his victims. I blush for the imbecility of the man who must have an article on his farm which eats up his substance and his vitals, and may turn his son into an idiot and a brute. Better have no farm. Better go at once, with his family, into the poor-house, and be supported by public charity.

Next comes canting Hypocrisy, with his Bible in his hand, telling us that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving." What does he mean; that ardent spirit is the gift of God?

Pray, in what stream of his bounty, from what mountain and hill does it flow down to man? O, it is in the rye, and the apple, and the sugar, and the Mussulman has taught us Christians how to distil it. And so the poet tells us Satan taught his legions how to make gunpowder. "There are," said he,

> "Deep under ground, materials dark and crude,
> Of spirituous and fiery spume.
> These, in their dark nativity, the deep
> Shall yield us, pregnant with internal flame;
> Which, into hollow engines, long and round,
> Thick ramm'd, at th' other bore with touch of fire
> Dilated and infuriate, shall send forth
> From far, with thundering noise, among our foes
> Such implements of mischief as shall dash
> To pieces and o'erwhelm whatever stands
> Adverse.
> Th' invention all admired; up they turn'd
> Wide the celestial soil; sulphurous and nitrous foam
> They found, they mingled; and, with subtle art
> Concocted and adjusted, they reduced
> To blackest grain."

And now, to carry out the argument, gunpowder, and guns, and swords, are the gift of God, and men must needs use them, and kill one another as fast as possible.

But nothing, it is plead, was made in vain. Spirit is good for something, and to banish it from use, and promise that we will "touch not, taste not, handle not," is contempt of the works of God. I should like to have seen what the Pomfret hero would have done with a man who should have stood before him, and said, Don't you destroy that wolf; God made it, and it may be good for something.

Next, we are checked in our principle of starvation by a set of thoughtless youth and presumptuous men, who say

there is no danger from the demon if we keep him low. All his ravages have been occasioned by his being full fed. Let him sip but little, feed him *prudently*, and he will do no harm.

"Good," says the demon, growling in his den; "that is all I want. The doctrine of prudent use is the basis of my kingdom. Temperate drinking has made all the drunkards in the land, and keep it up in all your towns and villages, and I shall be satisfied."

O the delusion! Prudent use! What is the testimony of every chemist and physician in the land? Alcohol is a *poison.*

"Not a bloodvessel," says Dr. Mussey, "however minute, not a thread of nerve in the whole animal machine escapes its influence. It disturbs the functions of life; it increases for a time the action of the living organs, but lessens the power of that action; hence the deep depression and collapse which follow preternatural excitement. By habitual use it renders the living fibre less and less susceptible to the healthy operation of unstimulating food and drink, its exciting influences soon become incorporated with all the living actions of the body, and the diurnal sensations of hunger, thirst, and exhaustion, are strongly associated with the recollection of its exhilarating effects, and thus bring along with them the resistless desire for its repetition." More than fifty per cent. of common spirits are alcohol, this deadly substance, holding rank with henbane, hemlock, prussic acid, foxglove, poison sumach. Nausea, vertigo, vomiting, exhilaration of spirits for a time, and subsequent stupor, and even total insensibility and death, are their accompaniments. Broussais remarks, "A single portion of ardent spirit taken into the stomach produces a temporary phlogosis." Now, I submit it to every considerate man, whether there can be any prudent use of a poison, a single portion of which produces the same disease of

which the drunkard dies, and a disease which brings along with it a resistless desire for a repetition of the draught.

Thoughtless, self-sufficient men say, they can control this desire, can govern their appetite, can enjoy the exhilaration of strong drink, and yet be temperate. Let them look at the poor inebriate wallowing in his pollution. He once stood just where they stand; boasted just as they boast; had as fair character, and as kind friends, and as precious a soul and bright hopes of heaven as they have. Let them tell why he does not control his appetite. Perhaps they say, he is a fool. Ah, what made him a fool? Or, his reason is gone. And what took away his reason? Or, he has lost his character. And what took away his character? Or, his sense of shame is departed. And what took away his sense of shame? Ah, here is the dreadful secret, which it may be well for all, boasting of their power of self-control, to know. At the very moment when the man thinks he stands firm, and reason can control appetite, his moral sense departs, his shame is gone, and he turns, through the power of his morning bitters and oft-repeated drams, into the brute and the maniac. With the moral sensibilities laid waste, reason here has only the power of the helmsman before the whirlwind. "Twenty years ago," says Nott, "a respectable householder came in the morning with a glass of bitters in his hand, and offered it to his guest, saying, 'Take it; it will do you good. I have taken it for some years, and I think it does me good; and I never want any more.' Time passed on, and presently the bottle of bitters in the closet was exchanged for the barrel of whiskey in the cellar; and the poor man was often at the tap for just as much as would do him good, and he never wanted any more. Time passed on, and a hogshead was needful; and its contents were exhausted with the same intent, and the same self-deceivings. At length the home of his family was relinquished to his cred-

itors; his polluted body was lodged in a jail, from which he presently issued a drunken vagabond, and wandered a wretched being, until he found a drunkard's grave." It is but the history of thousands. No laws of nature act with more uniformity than the laws of intemperance. No inoculation sends with more certainty disease into the system than drinking strong drink. Hundreds have made an agonizing struggle to escape from perdition. They have seen their sin and danger; they have walked the streets in agony; they have gone to their homes and looked at their wives and children, and into the pit of despair. But their feverish stomach has cried, Give, give! and they have drank often and often, with the solemn promise that it should be the last time; until they have exclaimed, with a once interesting youth, "I know I am a ruined man, but I cannot stop."

Some, indeed, through much care and strength of constitution, may escape; but the plague, if it appear not in their skin and their bone, may break out in their children. "I will drink some," said an aged deacon of a church of Christ, "for it does me good." God was merciful, though he tempted Heaven, and it is said that he died with his character untarnished; but six loathsome sons drank up his substance, with the leprosy in their foreheads. What a meeting must there be between that deacon and his sons on the judgment-day! The doctrine of prudent use must be abandoned. It can have no standard. Every man thinks he drinks prudently, whether he takes one glass a day or five, and is just as much excited and just as liable to drunkenness as all drunkards were when they stood where he now stands. He only that entirely abstains can properly be called a temperate man. And he only is clear from the guilt of spreading intemperance through the land. Moderate drinkers are the life of this bloody system which is wringing with agony the hearts of thousands. Did all at once drink to excess, alcohol would be viewed with dread,

as is laudanum and arsenic. Better that all who tasted it were at once made drunkards; then, drunkards would be as scarce as suicides. But men now sip moderately and are reputable; they think themselves safe, but one in every forty sinks to drunkenness; and thus, among twelve millions of people, drinking moderately, the demon has perpetually 300,000 victims. And for these, while all are thus paying homage to the bottle, what is the hope? The lost wretch may wake from his brutality and crime, and resolve that he will reform, and his broken-hearted wife may hope that the storms of life are over, and his babes may smile at his strange kindness and care; but the universal presence of the intoxicating fluid, and the example of the wise and the good around him, will thwart all his resolutions, and he will go back, like the dog to his vomit. All the drunkenness, then, that shall pollute our land, must be traced to moderate drinkers. They feed the monster. They keep in countenance the distillery and the dram-shop, and every drunkard that reels in the streets. Moderate use is to this kingdom of blood what the thousand rivulets and streams are to the mighty river. O how have we been deceived. We long searched for the poison that was destroying our life. The drop said, It is not in me—I am but a drop, and can do no harm. The little stream said, It is not me. Am I not a little one, and can do no harm? And the demon Intemperance, as she prowled around us, said, Let my drops and my rivulets alone; they can do no harm. Go stop, if you can, the mighty river. We believed her. But the river baffled our efforts. Its torrents rolled on, and we contented ourselves with snatching here and there a youth from destruction. But we now see that the poison is in the drops and the rivulets; and that without these, that river of death, which is sweeping the young and the old into the ocean of despair, would cease for ever. And we call upon these self-styled prudent, temperate drinkers, to pause and look

at the tremendous responsibility and guilt of entailing drunkenness upon their country for ever.

But we are met with more serious opposers to the plan of starvation. They are, they say, the bone and muscle of the country. They come from the farms, the shipyards, and workshops, and say, If you starve out this monster, *we* shall be starved out, for we cannot do our work and get a living without rum or whiskey; though, according to their own confession, they have found it hard living with. Their rum and their whiskey have cost them double and treble their other taxes—their sons have become vile, their workmen turbulent, their tools have been broken, and many of themselves are already sinking under its enfeebling influence.

With such it is hard to reason. They have tried but one side, and are incapable of judging the case. We can only tell them there is no danger. Not a particle of nourishment does spirit afford them. The hard drinker totters as he walks. The poor inebriate can neither stand nor go. We can point them to hundreds and thousands of their own profession, honest men, who solemnly testify that they are healthier and stronger, can perform more labor, and endure the frosts of winter and heat of summer better without it than with it. We can ask them whether they fully believe that the God of heaven, a God of love, has put them under the dire necessity of using daily an article which, with such awful certainty, makes drunkards; and whether, when he has said, Woe to him that giveth his neighbor drink, he has said, too, you must all drink it; it is necessary for you. But such never can be taught and convinced but by experience; and to such we would say, Try it for yourselves.

Our next opposition, gentlemen, is from a band clothed in white—professors of our holy religion—enlisted soldiers of Christ, engaged to every work of benevolence: they come—O tell it not in Gath!—to intercede for the monster,

and oppose our enterprise. Is not this, you ask, a libel? Alas, too often, reports of temperance societies tell of opposition from professors of religion.

What can be the meaning of this? Has not intemperance been the greatest curse to the church? Has it not caused her to bleed at every pore? And have not her members cried to heaven that the destroyer might perish? And now, when God has put into their hands a weapon by which it may at once be exterminated, will they hesitate? Will they hang back? Will they say, we cannot make the sacrifice? O where lies this astonishing witchery? What has put the church to sleep? What has made her angry at the call to come out from the embrace of her deadliest foe? O what has he, who drinks the cup of the Lord, to do with the cup of devils? Does he need it to make him serious or prayerful, or to enable him better to understand the word of God, or bear reproach for Christ, or discharge his Christian duties, or open his heart in charity? Does it not palsy the heart, quench the spirit of prayer, seal up every holy and benevolent feeling, and turn many from Christ, that they walk no more with him? What can a professor mean who refuses to enlist under the temperance banner? Does he really want the monster to live? Does he pray that he may? Will he stand aloof from this conflict? Is he determined to deny himself in nothing? To care not if others perish? To risk shipwreck of character and conscience, and to keep in countenance every drunkard and dram-shop around him? Is it nothing to him that intemperance shall spread like a *malaria*, to every city, and village, and neighborhood, until the land shall send up nothing but the vapors of a moral putrefaction, and none shall here pray, or preach, or seek God; but ignorance, and crime, and suffering, withering comfort and hope, shall go hand in hand, until we can be purified only by a rain of fire and brimstone from heaven? O for shame, for shame! Let the Christian, pleading for a

little intoxicating liquor, be alarmed; let him escape as for his life from the kingdom of darkness. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Next to diseased appetite, the love of money is the most potent principle in the breast of depraved man. Thirty-six thousand distillers, and eighty-five thousand venders of ardent spirits in our land, form a tremendous host in opposition to our enterprise. They live everywhere.

> "Pass where we may, through city or through town
> Village or hamlet, of this merry land,
> * * * * every twentieth pace
> Conducts the unguarded nose to such a whiff
> Of stale debauch, forth issuing from the sties
> That law has licensed, as makes Temperance REEL."

They live wherever the demon has his haunts. Or rather, he lives where they live; for they feed him. And while he fattens on the article they make and vend, they receive in return the silver and gold of his deluded victims. Now, how can this formidable host, who cry out, Our craft is in danger, by this demon we have our wealth—how can they be met? Can they be met at all? Yes, they can—for they are men; generally reputable men; in cases not a few, pious men; and all have consciences, and may be made to feel their accountableness to God. Now let them be told that they keep this monster alive; that to their distilleries and shops may be traced all the poverty, and contention, and tears, and blood, which drunkenness produces; that their occupation is to poison the young and the old; and by dealing out gallons, and quarts, and pints, and gills, they fill up, with drunkards, the highway to hell; that they do all this to get the money of the wretched victims; that the tears of broken-hearted widows and orphan children are entering into the ears of the Lord of Sabaoth, and that neither God nor their consciences will hold them guiltless in

this thing, and sure I am that they will be filled with horror at their own doings, and quit their business.

If there are some so hardened and dead to all the best interests of men as to persist, against the light of the age, in the business of making drunkards, let public indignation burn against them till they can no longer stand before its fires. Let a distillery be viewed as a man would view the inquisition, where the racks, the tortures, and the fires, consume the innocent. Let the dram-shop be ranked, as Judge Dagget says it should be, with the haunts of counterfeiters, the depositories of stolen goods, and the retreats of thieves; and over its door let it be written, "The way to hell, leading down to the chambers of death." The time has been when a vender could deal out, day by day, the liquid poison to the tottering drunkard, attend his funeral, help lay him in the grave; then go home, post up his books, turn the widow and her babes into the streets to perish with hunger or be supported by charity, and yet sustain a good reputation. But in future, whenever the community shall stand around the grave of a drunkard, let the eyes of all be fixed on the inhuman vender; let him be called to take one solemn look into the grave of the slain and the pit of the damned; and if he will return to the ruin of his fellow-men, let the voice of his brother's blood cry to him from the ground, and his punishment be greater than he can bear.

Perhaps some reputable vender is offended at the freedom of these remarks. I would ask him if he has never been offended at the smell of that filthy drunkard who has hung around him? I would ask him if his conscience has never stung him as ragged children have come to him in bleak November to have him fill their father's bottle? I would ask him if his soul has never shook within him as he passed, in the darkness of night, the graveyard where three, four, or five of his neighbors lie without even a tombstone, who found their death at his counter? His traffic may be

profitable, but let him beware lest while he feeds the monster it turns and devours him and his offspring. At least, let him solemnly inquire, before God, whether he can be a virtuous man and knowingly promote vice; or an honest man, and rob his neighbor by selling an article which promotes sorrow, disease, and death.

I congratulate you, gentlemen, on the stand which you have taken against the monster Intemperance, and on the success with which your efforts have been crowned. You are doing a work for this country for which future generations will call you blessed. Let your watchword be onward, extermination, death; and victory will be yours. Our weapons are simple, but mighty. O what a discovery is this principle of entire abstinence! Let the name of its author be embalmed with that of Luther, and Howard, and Raikes, and Wilberforce. What has it not already done for our suffering country! What a change meets the eye as it wanders from Georgia to Maine—from the Atlantic to our western borders. Here we see farms tilled; there buildings raised; here churches built; there vessels reared, launched, and navigated too; manufactories conducted; fisheries carried on; prisons governed; commercial business transacted; journeys performed; physicians visiting their patients; legislators enacting laws; lawyers pleading for justice; judges deciding the fate of men, and ministers preaching the everlasting Gospel—without intoxicating liquor. Here we see importers unwilling to risk the importation of spirituous liquor into the land; there distillers abandoning their distilleries as curses to themselves and the community; and merchants, not a few, expelling the poison from their stores, and some pouring it upon the ground, choosing that the earth should swallow it rather than man. And all this in the short space of three years. What has done it? Entire abstinence. What then will not be done, when, instead of 50,000 who now avow it, 500,000 shall give their pledge

that they will abandon a kingdom founded in blood. And can they not be found in this land of humane men, and patriots, and Christians? Yes, they can. Onward then, gentlemen. Listen not to those who say you are carrying matters too far. So said the wolf. She loved life, and she loved blood. But did she ever regard the cry of the sheep? The monster Intemperance has been glutted with blood; and never spared, and had no pity. He still howls for blood; and many plead that he may have some. But depend upon it, their pleas are only those of debased appetite and avarice. Rally the community against them. Enlighten the public mind. Collect facts. Let your towns and villages be searched with candles. Go into the dens. Bring the monster and his suffering victims to light, and the public indignation will no longer slumber.

Of one thing I will remind you. The demon will daunt the timid. It is noisy and fiery. Attack it, and it will roll its eyes, and snap its teeth, and threaten vengeance. Attempt to starve it, and it will rave like the famished tiger. Thousands have fed it against their consciences, rather than meet its fury. But fear not. The use of ardent spirit meets no support in the Bible or the conscience, and the traffic meets none. Be firm. Be decided. Be courageous. Connect your cause with heaven. It is the cause of God; the cause for which Immanuel died. O, as men and patriots, banish intemperance, with all its sources, from your country and the land. As ministers and Christians, banish it for ever from the churches of the living God. Let the demon no longer hide in the sanctuary. Let ENTIRE ABSTINENCE be written in capitals over the door of every church. Expel for ever the accursed enemy, that the Spirit of the Lord may descend and bless us with life and peace.

To those not connected with the Temperance Association, I would say, Look at this enterprise. It injures no man, wrongs no man, defrauds no man, has no sectarian or

political object in view; it would only relieve our infant nation of a burden and a curse which is fast placing it side by side with buried Sodom. As wise men, judge ye of its importance and merits. As men hastening to judgment, act in relation to it. A solemn responsibility rests upon you. Shall the land now be rid of intemperance? You reply, Yes—and talk of wholesome laws, and high licenses, and prudent use. Three green withes on Samson! *Entire abstinence* is the only weapon which will destroy the monster. "But we can practise that without giving our pledge." True. But until you give it, he will count you his friend and haunt your dwelling. In this cause there is no neutrality. Have you supported this cruel kingdom of darkness and death? Will you do it longer? Shall conscience be riven by the act? Shall the land that bears you be cursed; the young around you be sporting with hell; the awakened sinner be drowning conviction at his bottle; the once fair communicant be disgraced; the once happy congregation be rent; its ministry be driven from the altar, and its sanctuary crumble to ruin? Shall our benevolent institutions fail, and our liberties be sacrificed? Shall God be grieved? Shall wailings from the bottomless pit hereafter reproach and agonize you as the cause of the ruin, perhaps of your children and children's children? Methinks one common pulsation beats in your hearts, and you answer, No—no. Methinks I see you rising in the majesty of freemen and Christians, in behalf of an injured country and church, and destroying at once the demon among you.

No. 241.

ON THE

HOPE OF FUTURE REPENTANCE.

FROM THE LETTER OF A FATHER TO HIS SON.

I INFER from your last, that, like most persons who have been religiously educated, you are not living altogether without hope; but the hope you express, instead of comforting me on your behalf, has led to the most painful apprehensions. For, what is your hope? Not that you are at present interested in the promises of life, but that *hereafter you may be.* Or, to adopt your own phrase, "I hope my heart is not fatally hardened, but that I shall yet come to repentance and the enjoyment of religion."

You doubtless intended I should infer from this, as I do, that you believe religion an important reality, and yourself a sinner in need of its consolations; for if you did not believe as much as this, you would not *hope to possess religion,* or think of *delaying* it; you would banish it from your thoughts at once and for ever. But, my dear child, if religion is an important reality, then why delay it at all? For what can you be justified in delaying it? As has been well observed, "If religion is any thing, it is every thing." If it is of any importance, it is of the utmost importance. If it will ever deserve your most earnest attention, does it not deserve it now?

Besides, it should be remembered that your conclusion to delay religion is a deliberate conclusion to *persist in sin.* If you purpose to delay religion another year, you thereby purpose, through another whole year, to be a rebel; you purpose to offend the God who made you, to resist the hand that supports you, to abuse mercies, pervert blessings, to tread under foot the Son of God, and grieve the Holy Spirit, and violate all the obligations under which Heaven has laid you, another year. Will your heart suffer you to form such a purpose? And yet you cannot conclude to delay religion without forming it.

But what is it that *encourages* you to form the mad conclusion to delay? Is it not this: you believe that God is good, and will *bear with you* if you do offend him? If you did not believe this, you would not dare to offend. If you believed he would come out in wrath against you, and strike

you dead for your next offence, you would tremble at the thought of ever sinning again. But is it right to take encouragement in sin from the consideration that God is *good?* Can you consent to harden yourself in opposition to your heavenly Father by the very consideration which, more than any other, should melt you into gratitude and love?

But to come more directly to your *hope*, in the terms in which you have expressed it: "You hope your heart is not fatally hardened, but that you shall yet come to repentance." Now, what is it, my child, to come to repentance? What is it to repent of a course of sin? It is doubtless to be heartily sorry for it. It is to hate and detest it. It is to mourn, and lament, and be in bitterness on account of it. Your hope, therefore, comes to this: you are doing that now, and choose to do it, which you *hope* you shall be heartily sorry for at some future day! You are loving, pursuing, and persisting in a course, for which you *hope* you shall mourn, and lament, and be bathed in tears of sorrow, before you die! Just look at this, my son, and tell me if a hope so strange, so preposterous, was ever deliberately indulged in regard to any other subject. What would you think of a person who was pursuing a particular kind of business, and for the present was resolved to pursue it, which he really *hoped* he should be sorry and distressed for before he left the world? Or, what would you think of the traveller who was pursuing a path, and for the present was determined to pursue it, which he knew was leading him directly out of his way, and every foot of which he *hoped* he should at some future time be obliged to retrace with penitence and tears? Would you not think such a traveller beside himself? And yet, what is your hope more consistent than his?

But on what, my dear child, does your hope, your expectation of future repentance rest? What *reason* have you to expect that you shall ever be more ready, or more willing to repent of your sins, than you are now? Do you flatter yourself that you shall hereafter be favored with more powerful *means* than you have at present? But what more powerful means can you have? God will give you no other Bible than that he has given you. He will give you no more awakening truths, no more exciting motives, no better Gospel than he has sent, and you statedly hear.

And he has himself said, that if you will not be persuaded by this Gospel, you would not be persuaded though one rose from the dead. Do you imagine, then, that your heart will be *more tender*, and that the same means will have a greater effect upon you at some future day? This seems to be implied in the hope you express, that "your heart is not yet fatally hardened." But if not fatally hardened, do you not know, my son, that under abused privileges and resisted means, your heart is continually hardening? Do you not feel that your sensibilities are less easily excited, and that your soul is becoming stupid and callous? And have you not reason to know, persisting in your present course, that the same means which now affect you and make you solemn, will shortly have this power over you no more? You cannot expect that while you delay and do nothing but sin, the hold of sin upon your affections, the power of it in your heart, will be gradually weakened; for the opposite of this must be the inevitable result. Your habits of sin are constantly confirming; the avenues to temptation are opening wider and wider; Satan is confining you more closely in his snare; and the foundation of the separating wall between you and your God is becoming broader and deeper, and more firmly laid. As the number of your sins, too, increases, this wall of separation is growing higher as well as broader; your debt to justice is swelling to a more enormous amount; and the work of repentance is becoming every day and hour more painful and difficult. Your last hope, then, must be that God hereafter will be more *propitious* than he is now, and will grant you the more effectual strivings of his Spirit. It is my earnest prayer that this may be the case; but still, on what grounds is such an interposition of mercy to be reasonably expected? When you are continually offending God by your sins; when you are wearying out his patience by long and criminal delays; if he will not be favorable now, how can you expect he will be more propitious at a later day?

But, in conclusion, my dear child—for, full as my heart is, I must conclude—*who has promised you a later day?* Where is your assurance of any future time? If you say, "I will delay religion till another Sabbath," recollect, that the sun of another Sabbath you may never see. It will rise and shine with its accustomed splendor, but it may

shine upon the clods that cover your mouldering remains. We little think, amid the noise and bustle of the world, of the shortness and uncertainty of this our last trial. The young, especially, are prone to flatter themselves with the promise of long life, and to forget the near but dreaded footsteps of death. I readily admit that you have as much assurance of living many years as any of your companions; but this, you are aware, is no assurance at all. The shuttle may have already passed the loom, and woven your winding-sheet. The stuff may now be prepared and seasoned which is to construct your coffin. The feet of those who have entombed others may be almost at the door to carry your breathless body out. Is this, then, a place to trifle and delay? Is it safe, under such circumstances, to put off *at all* the work of preparation for a dying hour? No, my dear child, whom I love as myself, and whose salvation is dear to me as my own, you know it cannot be safe. And why, then, will you do it? Why have you done it? And why do you still think of continuing your delay? But I can proceed no farther.

Remember, that if you slight this warning, you can never have a more solemn one from me; and should I not live to meet you again, or to afford you another, you will receive this as *my last*. *I* have long hoped, through the mercy of God in Christ, to stand hereafter on the right hand of my Judge. I charge you, my son, to meet me there. Let no worldly pursuit or concern be suffered to take off your thoughts from this. Seek, *first of all*, the kingdom of God and his righteousness. Seek these things NOW—yes, NOW, in this accepted time and day of salvation—NOW, whilst the enemy of your soul is fearing lest you should escape his snare—NOW, whilst your best earthly friend is pleading with you and for you, with earnestness and hope—NOW, whilst Heaven is waiting to rejoice over your repentance and conversion. *At this present moment*, so critical, so eventful, awake at once from the slumber of your sin; break the chain that has so long bound you; and in the strength of Christ—the proffered strength of the omnipotent Spirit—give away your heart and soul to God.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 242.

ARGUMENT AGAINST THE MANUFACTURE

OF

ARDENT SPIRITS:

ADDRESSED TO

THE DISTILLER AND THE FURNISHER OF THE MATERIALS

BY REV. EDWARD HITCHCOCK, D. D.

A SENSE of duty impels me to address this portion of my fellow-citizens, in the hope that I may persuade them to abandon the employment by which they furnish ardent spirits to the community. I am not about to charge them as the intentional authors of all the evils our country suffers from intemperance, nor wholly to clear myself from the guilt; for some of these men are my neighbors and personal friends, and I know them to be convinced that the excessive use of ardent spirits is a frightful evil among us, and that they would cheerfully join in some measures for its suppression, though not yet satisfied that those now in train are judicious or necessary. Not long ago, I was in essentially the same state of mind, and encouraged these men in the manufacture of spirits, by the purchase and use of them. Now I would fain believe that the minds of all these individuals are open to conviction, and that the same arguments which satisfied me that I was wrong, will satisfy them.

In the first place, therefore, I would reason with these men *as a chemical philosopher*. The distiller is a practical chemist; and although he may never have studied

chemistry in the schools, he cannot but have often thought of the theory of his operations. And the farmer who receives at the distillery, in return for his rye, cider, or molasses, a liquid powerful substance, obtained from them, will very naturally inquire by what strange transformation these articles have been made to yield something apparently so very different from their nature. Probably, some of them may have concluded that the spirits exist naturally in the grain, and apples, and sugar-cane, just as flour, and cider, and molasses do. And hence they have inferred, first, that God intended the spirits for the use of man, as much as the flour, the apples, or the molasses; and that it is just as proper to separate the spirits by distillation, as it is to obtain the flour by grinding and bolting. Secondly, that there can be nothing injurious or poisonous in the spirits, any more than in the apples, the grain, or the molasses; the only injury, in either case, resulting from using too much. Thirdly, that spirits must be nourishing to the body, constituting, as they seem to do, the very essence of the fruit, grain, and molasses, which are confessedly nutritious.

Now, these inferences are all rendered null and void by the fact that ardent spirits, or alcohol, which is their essence, do not exist naturally in apples, grain, or sugar-cane. No one ever perceived the odor or the taste of alcohol in apples, or the cider obtained from them, while it was new and sweet; but after it had fermented for a time, by a due degree of warmth, the sweetness in a measure disappeared, and alcohol was found to be present. And just so in obtaining spirits from rye, or any other substance; a sweet liquor is at first obtained, which, by fermentation, is found to be partly converted into alcohol. This sweetness results from the sugar which the substances naturally contain, or which is formed by the process. This sugar is next destroyed, or decomposed, by the fermentation, and its parts go to make up a new substance, then first brought into existence, called alcohol. If the fermentation be car-

ried on still farther, another new substance is produced, viz., vinegar. Carried still farther, putrid, unhealthy exhalations are the result, such as we find rising from swamps and other places where vegetable matter is decaying. If, then, we may conclude, because alcohol is obtained from grain and other nutritious substances, that therefore God intended it for the use of man, the same reason will show that he intended man should breathe these poisonous exhalations. If alcohol cannot be poisonous or injurious, because derived from harmless and salutary substances, neither can these exhalations be so; nor, indeed, those more putrid and deadly ones arising from the putrefaction of sweet animal food. And if alcohol must be nutritious, because apples, grain, and molasses are so, it follows that these exhalations are nutritious.

Having thus explained the chemistry of this subject, I would, secondly, address these men as a *physician*. I mean merely, that I wish to present before them the views of the most distinguished and impartial physicians concerning ardent spirits. It is important, then, to remark, that physicians have decided that alcohol is a powerful *poison*. And how do they prove this? Simply by comparing its effects with those of other poisons—particularly the poisons derived, as alcohol is, from vegetables—such as henbane, poison hemlock, prussic acid, thorn-apples, deadly nightshade, foxglove, poison sumach, oil of tobacco, and the essence of opium. These poisons, taken in different quantities, according to their strength, produce nausea, dizziness, exhilaration of spirits with subsequent debility, and even total insensibility; in other cases, delirium and death; and alcohol does the same. These poisons weaken the stomach, impair the memory and all the powers of the mind, and sometimes bring on palsy, apoplexy, and other violent disorders; and so does alcohol. Do you say that ardent spirits, as they are commonly drank, do not produce these effects except in a very slight degree? Neither do these

substances, when much weakened by mixture with other things. Even rum and brandy, of the first proof, contain only about fifty parts of alcohol in the hundred; and even the *high wines*, as they are called, are by no means pure alcohol; yet less than an ounce of proof spirits, given to a rabbit, killed it in less than an hour. Three quarters of an ounce of alcohol, introduced into the stomach of a large and robust dog, killed him in three and a half hours. In larger quantities, as almost every one knows, this same substance has proved immediately fatal to men. Do you say that many drink spirits for years, and are not destroyed; and do you hence inquire how they can be poisonous? So I reply, not a few take small quantities of other poisons every day for years, and continue alive. A horse, indeed, may take the eighth part of an ounce of arsenic every day, and yet be thriving. But how many are there, do you suppose, who habitually drink ardent spirits, and yet suffer no bad effects from it? Have they no stomach complaints, no nervous maladies, no headaches? Do they live to a great age? Not one out of a hundred of those who daily drink ardent spirits, escapes uninjured; though their sickness and premature decay, resulting from this cause, are generally imputed to other causes; and as many as this would escape if arsenic were used, in moderate quantities, instead of spirits.

Farmers and distillers, whom I address, pause, I beseech you, and meditate upon this fact. It is poison into which you convert your rye and apples; it is poison which, under the name of whiskey and cider-brandy, you put into your cellars; it is poison which you draw out from the brandy and whiskey casks for drink, and which you offer your children and friends for drink; it is poison which you sell to your neighbors; it is producing the same effects as other poisons upon you and upon them; that is, it is undermining your constitutions, and shortening your lives and happiness. You would not dare thus to manufacture and dis-

tribute among the community calomel or arsenic, if these were in use, leaving it to every man to determine how large doses he should take. Yet it would not be half as dangerous for men of all descriptions to deal out and administer these substances to themselves and others, for there would be none of that bewitching temptation to excess, in the case of calomel and arsenic, which attends ardent spirits. But if by carelessly distributing calomel or arsenic in society, you had destroyed only one life, your conscience would be exceedingly burdened with the guilt. And who is to bear the guilt of destroying the thirty or forty thousand who are cut off annually in this country by intemperance? Suppose the distilleries were all to stop, how many would then die from hard drinking?

But if alcohol is poisonous in a degree, yet it is often necessary, you say. Physicians say not, except in a very few cases as a medicine; and even in these cases it is doubtful whether they have not other remedies as good, or better. Spirits are necessary, you say, to enable a man to endure great extremes of heat, cold, fatigue, and in exposure to wet, and attendance upon the sick. If this be correct, farmers will sometimes need them. But many of the most hard-working and thorough farmers in the land have, within a few years past, tried the experiment of laboring without spirits; and their unanimous testimony is, that they are stronger, healthier, and better able to bear all extremes and severe fatigue without them. Have you ever tried the same experiment? Be persuaded to make the trial, at least for one year, before you reject so much substantial testimony.

If spirits are necessary for any class, we should suppose it would be the West Indian slave. But "on three contiguous estates," says Dr. Abbot, "of more than four hundred slaves, has been made, with fine success, the experiment of a strict exclusion of ardent spirits at all seasons of the year. The success has very far exceeded the proprie-

tor's most sanguine hopes. Peace, and quietness, and contentment, reign among the negroes; creoles are reared in much greater numbers than formerly; the estates are in the neatest and highest state of cultivation; and order and discipline are maintained with very little correction, and the mildest means."

Sailors are another class who must sometimes need spirits, if they are needed in case of great exposure to cold and wet. But several crews have attempted to winter in high northern latitudes, and those furnished with spirits have nearly all perished, while those not furnished with them have nearly all survived. When exposed to cold and wet, and partially immersed in the sea for hours, those who have not used spirits have commonly outlived those who drank them.

Soldiers are exposed to even more and severer extremes and vicissitudes than sailors. But Dr. Jackson, a most distinguished physician in the British army, asserts that spirits are decidedly injurious to soldiers on duty, rendering them less able to endure labor and hardship. And a general officer in the same army thus testifies: "But, above all, let every one who values his health, avoid drinking spirits when heated; that is adding fuel to the fire, and is apt to produce the most dangerous inflammatory complaints." "Not a more dangerous error exists, than the notion that the habitual use of spirituous liquors prevents the effects of cold. On the contrary, the truth is, that those who drink most frequently of them are soonest affected by severe weather. The daily use of these liquors tends greatly to emaciate and waste the strength of the body," etc.

The Roman soldiers marched with a weight of armor upon them which a modern soldier can hardly stand under; and they conquered the world. Yet they drank nothing stronger than vinegar and water.

"I have worn out two armies in two wars," says the Dr. Jackson mentioned above, "by the aids of temperance

and hard work, and probably could wear out another before my period of old age arrives. I eat no animal food, drink no wine or malt liquor, or spirits of any kind; I wear no flannel, and neither regard wind nor rain, heat nor cold, when business is in the way."

Those men in Europe who are trained for boxing-matches would require spirits if they were necessary for giving bodily strength and health, since the object of this training is to produce the most perfect health, and the greatest possible strength. But ardent spirits are not used by them at all; and even wine is scarcely allowed.

In protracted watching by the bed of sickness, food and intervals of rest are the only real securities against disease and weakness. Spirits peculiarly expose a man to receive the disease, if it be contagious, and if not, they wear out the strength sooner than it would otherwise fail.

The most exposed and trying situations in life, then, need not the aid of ardent spirits; nay, they are in such cases decidedly injurious. They are not, therefore, necessary, but injurious for men in all other situations. The distiller must, therefore, give up the necessity of using them in the community as a reason for continuing their manufacture.

But spirits, it may be said, do certainly inspire a man with much additional strength. Yes; and physicians tell us how. It is by exciting the nervous system, and thus calling into more vigorous action the strength that God has given the constitution to enable it to resist heat, cold, and disease. If this strength do not previously exist in the system, spirits can never bestow it; for they do not afford the least nourishment, as food does. They merely call into action the stock of strength which food has already implanted in the body. Hence the debility and weakness which always succeed their use when the excitement has passed by. Hence, too, it follows, that spirits can never give any additional permanent strength to the body.

But this is not all; for physicians infer from this statement, that the use of spirits, even in moderate quantities, tends prematurely to exhaust and wear out the system. It urges on the powers of life faster than health requires, and thus wears them out sooner, by a useless waste of strength and spirits. True, a moderate drinker may not notice any striking bad effects upon his health, from this cause, for many years; nay, the excitement it produces may remove, for the time being, many uncomfortable feelings which he experiences, and which are the early warnings that nature gives him that she is oppressed, for the secret poison is at work within; and if such a man is attacked by a fever, or other acute disease, physicians know that he is by no means as likely to recover as the water-drinker, because the spirits have partially exhausted the secret strength of his constitution, all of which is now wanted to resist the disease. Let every man who indulges in the use of spirits ponder well the declaration of a committee of one of the most *enlightened medical societies* in our land: "Beyond comparison greater is the risk of life, undergone in nearly all diseases, of whatever description, when they occur in those unfortunate men who have been previously disordered by these poisons." Such men, too, it may be added, are much more liable to the attacks of disease than those who totally abstain from alcohol. In both these ways, therefore, the use of spirits, even in the greatest moderation, tends to shorten life.

Distillers of ardent spirits, I entreat you, think seriously of these things, as you tend the fires under your boilers. Farmers, as you drive your load of cider or rye to the distillery, meditate upon them, I beseech you. You have here the opinions and advice of the most able and impartial physicians in this country and in Europe. True, you may find here and there one, of little or no reputation and learning, who, either because he thinks it for his interest, or is attached to ardent spirits himself, will oppose such views

of the subject. But no physician of distinction and good moral character would dare, at this day, to come out publicly in opposition to the principles above advanced, sanctioned as they are by the united testimony of science and experience. O, shut not your ears against this powerful voice.

In the third place, I would expostulate with these men *as a friend to my country.* Can it be that they are acquainted with the extent of the mischiefs which our country already suffers from intemperance? Do they know that fifty-six millions of gallons of ardent spirits are annually consumed in the United States, or more than four and an half gallons to each inhabitant; and that about forty-four millions of this quantity are prepared in the distilleries of our own country; that ten millions of gallons are distilled from molasses, and more than nine million bushels of rye are used for this purpose? Do they know that these forty-four millions of gallons, as retailed, must cost the community not less than $22,000,000; that they render from two hundred to three hundred thousand of our citizens intemperate; that in consequence of this intemperance the country sustains an annual loss, in the productive labor of these drunkards, of not far from $30,000,000; and a loss of more than twenty-five thousand lives, from her middle-aged citizens, who are thus cut off prematurely? That two-thirds of the pauperism in the country, costing from $6,000,000 to $8,000,000, and two-thirds of the crime among us, perpetrated by an army of eighty or ninety thousand wretches, result from the same cause; and that from forty to fifty thousand of the cases of imprisonment for debt, annually, are imputed to the same cause? That the pecuniary losses proceeding from the carelessness and rashness of intemperate sailors, servants, and agents, are immense; and that the degradation of mind, the bodily and mental sufferings of drunkards and their families, and the corruption of morals and manners, are

altogether beyond the reach of calculation to estimate, and of words to express?*

Can it be that these men have ever soberly looked forward to see what must be the ultimate effects, upon our free and beloved country, of this hydra-headed evil, unless it be arrested? Can they be aware that, judging by the past proportion of deaths from intemperance in the most regular and moral parts of the land, one third of the six million adults now living will die from the same cause? Do they know how the intemperate entail hereditary diseases and a thirst for ardent spirits upon their descendants, and how rapidly, therefore, the bodily vigor of our citizens is giving way before their deadly influence? And can they doubt that vigor of mind will decay in the same proportion? Corruption of manners and morals too, how rapidly it will spread under the operation of this poison! Nor can religious principle stand long before the overwhelming inundation; and just in the degree in which alcoholic liquors are used, will the Sabbath, and the institutions of religion, and the Bible be neglected and trodden under foot. And when the morality, and religion, and the conscience of the majority of our nation are gone, what but a miracle can save our liberties from ruin? Corrupt the majority, and what security is there in popular elections? Corrupt the majority, and you have collected together the explosive materials that need only the touch of some demagogue's torch to scatter the fair temple of our independence upon the winds of heaven.

But admitting that this picture is not overdrawn, yet the distiller and the furnisher of materials may perhaps say, that all this does not particularly concern them. They are

* In order to obtain the result in this paragraph, the well-established estimates that have often been made, concerning the cost and evils of ardent spirits in our country, have been reduced about one fourth or fifth part, to make allowance for the amount imported from abroad.

not intemperate, they force no man to drink, or even to buy their spirits: nay, they generally refuse to sell to the intemperate. The intemperate are the persons to whom these expostulations should be addressed. As for the distiller and the farmer, who manufacture the poison, they are following a lawful calling, and have a right to the honest proceeds of their business.

The principle, then, which I understand you to advocate, is this: that provided your employment be not contrary to the laws of the state, you are under no obligation to inquire particularly as to its influence upon the public happiness after the products of your labor get out of your own hands. If this be a correct principle for your guidance, it is certainly a correct one for others. Let us apply it to the intemperate man.

I expostulate with him on the destructive influence of his habits upon his country. "But have I not a right," says he, "to use my own property in such a way as I choose, provided I do not violate the laws of the land? If I may not employ a portion of my money in purchasing spirits, neither have you a right to lay out yours for a carriage, or for painting your house, or for any thing else which some of your neighbors may regard as unnecessary. I buy no more spirits than my health and comfort require; and I have as good a right to judge of the quantity, as you have in respect to the needless articles of dress and furniture which you procure."

I urge the man who keeps a licensed gambling-house to abandon a pursuit that is ruining his country. "But I am not violating the laws," he replies, "nor compelling any man to gamble and drink to excess in my house. The whole responsibility, therefore, rests upon those who do it. Expostulate with them. I have a right to my earnings."

You see where this principle leads. Is it one that a true patriot ought to adopt? No: he alone is a true patriot who is ready to abandon every pursuit that is injuring his coun-

try, however profitable it may be to himself, and however tolerated by the civil law. Nor I would not attempt to extenuate the guilt of the intemperate man, nor of the merchant who sells him spirits; but I do say, that if those who distil, and those who furnish the materials, were to abandon the business altogether, it would almost put an end to intemperance in the land. For only a small proportion of the spirits used is imported; and its price must always continue so high that but few could afford to be drunkards were the domestic manufacture to cease. You have it in your power, then, to put a stop to this most dreadful national evil, and thus to save our liberties and all that is dear to us from ruin. Your fathers poured out their blood like water to purchase our independence, and to build up a bulwark around our rights. But the ten thousand distilleries which you ply are so many fiery batteries, pouring forth their forty-four million discharges every year, to level that bulwark in the dust. All Europe combined against us in war could not do us half as much injury as your distilleries are doing every year. Oh, abandon them—tear them down—melt your boilers in the furnace—give your grain and molasses to the poor, or to the fowls of heaven—make fuel of your fruit-trees, rather than destroy your country.

Some may say, that if they cease to manufacture spirits, others will take up the business and carry it on as extensively as they do. And since, therefore, the country will gain nothing by their discontinuance of distillation, they may as well have the profit of it as others. But what course of wickedness will not such reasoning justify? A highwayman robs you, or an assassin invades your dwelling at midnight and slaughters your wife and children. Now, would you think them justified, should they plead that they knew of others about to commit the same outrages, and therefore they thought their commission of these deeds was not wrong, since they needed the avails of the robbery and murder as much as any body? A man could pursue the slave-trade

year after year on this principle, with no upbraidings of conscience, if he only suspected that the business would be carried on were he to stop. And a traitor might sell his country for gold, could he only ascertain that some one else was about to do it, and yet be exonerated from blame, if this principle be proper to act upon. Oh, how can any decent man plead a moment for a principle that leads to such monstrous results!

Some will say, however, that they sell the spirits which they manufacture only to those whom they know to be temperate, and therefore they are not accessory to the intemperance in the land; for they are not accountable for the sins of those who sell spirits to improper persons.

You supply them only to the temperate! The greater the blame and the guilt; for you are thus training up a new set of drunkards to take the place of those whom death will soon remove out of the way. Were you to sell only to the intemperate, you would do comparatively little injury to the community. For you would only hasten those out of the way who are a nuisance, and prevent the education of others to fill their places. But let not any man think that no blame attaches to himself because the poison goes into other hands before it is administered. *A man is to blame for any evil to his fellow-men which he could prevent.* Now, by stopping all the distilleries in the land, you could prevent men from becoming drunkards. The very head and front of the offending, therefore, lies with you. It is as idle for you to attempt to cast all the guilt upon others, in this way, as it was for Pilate, when he endeavored to fix the blood of Christ upon the people by washing his hands before them and declaring himself innocent, and then going back to his judgment-seat and passing sentence of death upon him. Good man! He did not touch a hair of the Saviour's head. It was the cruel soldiers who executed his orders, that, according to this plea, were alone guilty!

Some distillers will probably say that they cannot sup-

port themselves and families if they abandon this business; and some farmers will say, if we cannot sell our cider and rye to the distillers, the products of our orchards must all be lost, and rye is the only article which we can raise upon our farms with any profit. And if I were not to purchase these articles, says the distiller, their price must be so low that no farmer could afford to raise them. Thus to reduce a large class of the yeomanry of our country—its very sinews—to poverty, would be a greater evil than even the intemperance that is so common.

Is it indeed true, that in this free and happy country an industrious, temperate, and economical man, cannot find any employment by which he can support himself and family in a comfortable manner without manufacturing poison and selling it to his countrymen? In other words, cannot he live without destroying them? Is land so scarce, or so eaten up with tithes and taxes, that he cannot thence derive subsistence unless he converts its products into money at the expense of others' comfort, reputation, and life? Is every honest calling so crowded, or so unproductive, that every avenue is closed? Have the men who make this plea tried, even for a single year, to live without the manufacture of spirits? It may be, indeed, that for a time they will find other pursuits less productive than this. And is not this, after all, the true reason why they shrink from the sacrifice? But if superior profits be a sufficient reason for continuing distillation, it is a reason that will justify the robber, the thief, and every other depredator upon the rights of others.

But how does it appear that the stoppage of all the distilleries in the land will reduce the price of cider and rye? Their operation has produced a great demand for these articles, and that demand has thrown into the market an immense supply: the consequence is, that the prices are reduced as low as the articles can be afforded, at a very moderate profit, and the great complaint now among farm-

ers is, that they are so low. Let the distilleries cease to exist, and the special demand for these articles will cease; and consequently the market will not be glutted with them, because no extra efforts will be made to raise them: the result will probably be, that in a very short time their price will be very nearly or quite as high as it now is.

But even if we suppose the worst, that the distiller and some farmers should be reduced to absolute beggary by the cessation of this manufacture; no reasonable, or patriotic, or Christian man can for a moment regard this as a reason why he should continue in any business that is productive of immense mischief to his country. Is it not better that he and his family should come to want, than that hundreds of thousands should be ruined, soul and body, for time and eternity? If he has a right to derive his subsistence from the ruin of others, then others, as the thief, the swindler, and the robber, have a right to obtain their subsistence from his ruin.

In the fourth place, I appeal to these men *as a neighbor and a parent, and in behalf of the drunkard's wife and children.* When Providence cast our lot in the same neighborhood, I considered, and doubtless you thought the same, that a regard to our mutual welfare bound us to do every thing in our power to make the community in which we lived intelligent, virtuous, and happy; and to avoid every thing that would mar its peace, degrade its character, or stain its purity. My complaint is, that by the manufacture of ardent spirits you have violated these obligations. The facilities for obtaining spirits, and the temptations to their use and abuse, have been thus so multiplied, and brought so near, that very many who were once kind neighbors and valuable members of society are ruined, or in different stages of the path to ruin. One has got as far as an occasional visit to the grog-shop and the bar-room: another is rarely seen there; but the wretched condition of his house, barn, and farm, his impatience of confinement at home, and

his many foolish bargains, tell me, in language not to be mistaken, that the worm which is preying upon the root of his prosperity is the worm of the still. The frequent visits of the sheriff to the house of another neighbor, whose family is healthy and industrious; his bitter complaints of the hardness of the times; his constant efforts to borrow money to prevent executions from being levied; the mortgaging of his farm to the bank; his pimpled face, and bloated body, and dry hacking cough, are painful testimonies of his familiarity with the products of the distillery. It is distressing to look around upon our once happy neighborhood—did you ever do it?—and to see what havoc your manufactory of spirits has made upon the peace, property, reputation, intelligence, morality, and good order of the community. No wasting sickness, no foreign or domestic war, no premature frost; no drought, blasting, or mildew; nor any other visitation of God; no, not all of them combined have been the tenth part as fatal to our prosperity and happiness, as this one self-inflicted curse. And this curse we should never have felt, had not some of you put into operation your distilleries, and others fed them with the products of your farms: I mean, such would have been the happy effect, had the manufacture of spirits ceased in our land before these evils had followed: and I am now supposing that some one in every town and neighborhood throughout the land, where there is a distillery, is addressing the same language to those who conduct it as I am addressing to you. We make a united and earnest appeal to you, in view of the ruin that rises around us, that you would stop the work of destruction and strengthen the things that remain, which are ready to die. You stand at the fountain-head of that fiery stream which is spreading volcanic desolation over the land. Oh, shut up the sluices before every verdant spot is buried beneath the inundation.

But to come again into our own neighborhood: I have a family of beloved children growing up in the vicinity of

your distillery; and when I recollect that every fortieth individual among us is a drunkard, and that about every third person above the age of twenty dies prematurely through intemperance, I cannot but feel a deep anxiety lest my boys should be found at length among the number. True, one of the earliest lessons I teach them is total abstinence, and I try to excite in their minds a disgust towards every species of alcoholic mixture. But they go to one of my neighbors and hear him telling of the whiskey and cider-brandy that have been produced upon his farm, and they see him mixing and circulating the bowl among his laborers, his visitors, and even his own children; and it is offered also to mine, accompanied with some jeer against cold water societies. They see the huge accumulations of cider and rye at the distillery, and mark the glee of the men who conduct its operations, and of those who come to fill their barrel or keg with spirits. They go also to the store in the vicinity, and see one after another filling their jugs with the same article. Now, these neighbors who thus distil, and vend, and drink whiskey and brandy, my children are taught to respect; and how is it possible that they should not feel that their father is too rigid in his requirements, and hence be tempted to taste; and tasting, to love; and loving, to be destroyed by the poison? Oh, is there no guilt in thus spreading a snare for my children? Should they fall, will none of their blood be upon your heads? Shall not the entreaties of a parent be felt by those who are themselves parents, and whose days may yet be rendered intolerable by the cruelty of drunken children?

I would invite the manufacturer of spirits, and the farmer who supplies the materials, to go around with me among the people in the vicinity of the distillery, that they may have some nearer views of the miseries produced by their employment. Let us stop for a moment at this tavern.

Myself. You seem, landlord, to be quite full of business to-day. What is the occasion?

Landlord. Neighbors X and Y have their case tried here, to-day, before Esquire Z, and you know that these matters cannot go on well with dry throats.

Myself. What is the point in dispute between your neighbors?

Landlord. Something about swapping a horse, I believe; but it is my opinion that both of them hardly knew what they were about, when they made the exchange. It was last town-meeting day, and I recollect that both of them called quite frequently at my bar that day. They are none of your cold water folks, I assure you.

Myself. Are these court days generally profitable to you, landlord?

Landlord. Better, even, than a town meeting; for those who come on such occasions have no qualms of conscience about drinking, if they have occasion, I assure you. But on town-meeting days, some of the pale-faced temperance men are always about, to frighten away honest people.

Myself. Do not these court occasions often lay the foundation for other courts?

Landlord. Oh, very frequently: but so much the better, you know, for my business; and so I must not complain.

Let us next call at Mr. A's, who has so fine a farm and orchard, and every means, one would think, of independence and happiness. But hark; there is a family dialogue going on between farmer A, his wife, and son.

Son. What; boozy so early, mother? and father too, and quarrelling, as usual, I perceive. O, I wish our orchard were all burnt down, and the distillery too, rather than live in such a bedlam.

Mother. But do you not like a little yourself, son, when eleven o'clock comes?

Father. Aye, and at four, and some bitters in the morning. We are old, you must remember, son, and require more to warm us and support nature than you do.

Son. If you would drink only moderately, as I do, I would not complain. For I am not one of your cold water scarecrows, I assure you. But to have you drink half the time, is what vexes me.

What a fine picture is here, my neighbors, for the men to look at who expect to reform the world by *moderate drinking*, without adopting the principle of *total abstinence*.

But look at the sheriff yonder, pointing about neighbor B's house, from which he seems to be excluded.

Sheriff. You are too late, gentlemen; all the property is attached for twice its value. Rum, bad bargains, and negligence, have done the business with poor B. But I pity his wife and children most, for they have struggled hard to prevent it.

Distiller. Is every thing gone? The fellow owed me two hundred dollars.

Myself. For whiskey, I suppose.

Distiller. He was formerly a partner in my still, you recollect.

Yonder comes from the store the mechanic, neighbor D. Well, neighbor D, how do the times go with you now?

D. Was there ever such a scarcity of money? When the rich are failing all around, how can a poor mechanic stand it?

Myself. What have you, friend D, bound up so carefully in your handkerchief?

D. Aye, you belong to the cold water society, I believe. But I do know that a *little* now and then does me good.

Myself. I should suppose that, shut up as you are in your shop most of the time, you could not be much exposed to heat or cold, or great fatigue, and therefore would hardly need spirits.

D. Well, but I have a weak and cold stomach, and often feel so faint and sick that I must either take an emetic or a glass of spirits. But the latter cures all my bad feelings.

Myself. Ah, friend D, I fear the times will prove too hard for you. But why do you try to conceal your jug when you go to the store for whiskey?

D. Why—why—it is more convenient to carry it tied up in this way.

Let us stop next at this skeleton of a house, which you know used to look so tidy before its owner became intemperate. Oh, was misery ever more perfectly personified than in his wife and children, whom you see through the doors and window-frames! And there lies the wretch himself, dead-drunk.

Myself. Pray, madam, do these children attend school?

Wife. Ah, sir, I am ashamed to say it, they have not decent clothes. But it was not always as you see it to-day. When we were first married our prospects were good; and by industry and economy our little farm supported us, and we made some headway. But (turning towards the farmer) yet I would not hurt any one's feelings.

Farmer. Tell your story, madam.

Wife. Well, sir, you recollect that five years ago your orchard produced abundantly, and you proposed to my husband to assist you in making the cider, and getting it to the distillery, and to take his pay in brandy. He did so, and soon a barrel of the poison, which he could not sell, was deposited in our cellar. Oh, what a winter followed! I have known no peace or comfort since, nor shall I, till I find them in the grave. Were it not for these poor naked children, I could wish to rest there soon. But O, what will become of them? Oh, sir, can you think it strange if all these things should come into my mind every time you and I sit down together at the same communion-table?

We must not return home without calling at the next miserable hovel, where the widow of a drunkard, with half a dozen ragged, squalid children, is dragging out a miserable existence. Hark, she is reading the Bible. Did you hear

that stifled groan, as she read in that holy book, *Be not deceived: neither fornicators, nor idolaters, nor drunkards, shall inherit the kingdom of God.*

Myself. I believe I have not seen you, madam, since the death of your husband. I hope you find support.

Widow. Oh, sir, resignation is easy if we feel a confidence, or even a feeble hope, that our friends who are taken away will escape the agonies of a second death. But how can we hope against the express declarations of the word of God?

Distiller. And yet, madam, your husband had many excellent qualities.

Widow. And he would still have lived to bless me and the world by their exhibition, had it not been for your distillery.

Distiller. I have no idea of sitting in judgment upon our departed friends, and sending them to hell because they had a few failings.

Widow. Ah, sir, if my husband has gone there, it was your distillery that sent him. Before that was built no man was more kind, temperate, and happy. But you persuaded him to labor there, and paid him in whiskey, and it ruined him, and ruined us all. Look at me—look at these children, without food, without raiment, without fire, without friends, except their Friend in heaven. I do not ask you to bestow upon us any articles for the supply of our temporal necessities; but look at us, and be entreated to tear down your distillery, so that you may not multiply upon you the execrations of the widow and the orphan, wrung from them by the extremity of their sufferings.

Gentlemen, let me exhort you to take such a tour of observation as this once a month. Oh, I entreat every one in the land, who has any concern in the manufacture of ardent spirits, to do the same; and ere long, I am persuaded, you would either abandon every claim to humanity, or abandon for ever your pernicious employment.

In the fifth place, I advise and forewarn these men *as their personal friend.* If you distil ardent spirits, or furnish the materials, you must use them yourselves and allow of their use in your families; otherwise your inconsistency, not to say dishonesty, would subject you to universal contempt. Now, to have your children familiar with the sling, the toddy, and the flip, as they grow up! Is here no danger that the temptation will prove too strong for them? *Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?* And what compensation for the intemperance of a wife, or a child, would be the highest profits of an orchard, a field of rye, or a distillery? Oh, to be a drunkard is to destroy the soul as well as the body: and *what shall a man give in exchange for his soul?* And are you yourselves in no danger of intemperance, plied as you are by so many allurements? Look around you and see how many strong men, how many of the wise, the moral, the amiable, and the apparently pious, have fallen before the fascinations of this prince of serpents. And are you safe who stand even within the reach of his forky tongue, and lay the bait for his victims, and lure them into his jaws by tasting of it yourselves? Oh, the history of distillers and temperate drinkers, in their last days, furnishes an awful warning for you.

But there is another danger before you, of which, as a faithful friend, I wish to forewarn you. I see a dark storm gathering over your heads. You cannot be ignorant of the mighty movement that is making in our land on the subject of temperance. You must have felt the heavy concussion, and heard the rolling thunder. The religious, the moral, the patriotic, the learned, and the wise, as intemperance has been developing its huge and hateful features more and more, have been aroused to effort; they have closed together in a firm phalanx; and as they move on with the standard of *total abstinence* waving before them, the great, and the good, and the valiant of every name, are swelling their

ranks. The cry is waxing louder and louder, "Where are the strong holds of the monster; point out to us the fountains that supply his insatiable thirst, and who it is that feeds them; and who it is that opens the enormous floodgates? and thither we will march, and against such men will we point our heaviest artillery." And to this cry there is an answer more and more distinctly breaking out: "To the distilleries—to the distilleries." My friends, wait not till this storm of public indignation bursts upon you, nor fancy that you can face it. Oh, no; it will be a steady, fiery blast, that will bear you down; and you will find that none but the dregs of the community will be left with you to sustain you. You will be left with the drunkards, to be distinguished from them only as their abettors and supporters; and from you will every virtuous and patriotic man turn away in disgust, as enemies to himself, his children, and his country. Think not that all this is imagination: look up, and you will see the cloud blackening, and the lightning beginning to play, and hear the thunder roaring. But it is not yet too late to escape from the fury of the storm.

Finally, I would entreat these men *as a Christian.* Some of them profess a personal and experimental knowledge of vital Christianity, and are members of the visible church. What, can it be that a real Christian should, at this day, be concerned in the manufacture of ardent spirits for general use? When I think of the light that now illuminates every man's path on this subject so clearly, and think how the horrors of intemperance must flash in his face at every step, I confess I feel disposed indignantly to reply, No; this man cannot be a Christian. But then I recollect David, the adulterer; Peter, the denier of his master, profanely cursing and swearing; and John Newton, a genuine convert to Christianity, yet for a long time violating every dictate of conscience and of right; and I check my hasty judgment, and leave the secret character of the manufac-

turer of ardent spirits to a higher and more impartial tribunal. But if such a man be really a Christian, that is, if he do really love God supremely and his neighbor as himself, in what a state of awful alienation and stupidity must he be living! Remaining in such a state, that is, while persevering in so unchristian an employment, can he have any evidence himself, or afford any evidence to others, of possessing a Christian character?

I would not apply these remarks in their unqualified severity to every professor of religion who supplies the distillery with materials, or who vends or uses wine or ardent spirits; for we shall find some of this description who really suppose that, instead of being condemned for such conduct in the Bible, they are rather supported by some parts of it: they not only find Christ converting water into wine at a marriage, and Paul directing Timothy to use a little wine for his health, but that, in one case, the Jews had liberty to convert a certain tithe into money, and bring it to Jerusalem and bestow it for what their *soul lusted after, for oxen, or for sheep, or for wine, or strong drink,* and they were to *eat there before the Lord their God, and rejoice, they and their household.* Deut. 14 : 26. But before any one settles down into a conclusion that this passage warrants the use of wine and ardent spirits, in our age and country, let him consider that there may have been, as there doubtless were, peculiar reasons, under the Levitical dispensation, for permitting the Jews to partake of what their soul desired *before the Lord,* which would not apply to mankind generally; as was the case in respect to several other things. But not to urge this point, I would say, further, that the fact that *Judea was a wine country,* that is, a country where the grape for the manufacture of wine was easily and abundantly raised, puts a different aspect upon this permission. In our country, the apple takes the place of the grape, and our cider is nearly equivalent to the wine of Judea; because there the apple does not flourish, and here the grape cannot

be extensively cultivated. *To use wine in wine countries, therefore, is essentially the same thing as to use cider in cider countries;* and it does not appear that the one, in such cases, is much more productive of intemperance than the other. The fact is, the wines used in countries where they are manufactured, contain but little more then half as much alcohol as most of the wine sold in this country, where, as a very respectable authority states, "for every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity of that, which is adulterated, and in various manners sophisticated—the whole, without exception, the source of a thousand disorders, and in many instances an active poison, imperfectly disguised."

But after all, I am not obliged, in this place, to prove that God has forbidden the use of wine, though led into this digression from the desire to correct a general misapprehension of the Scriptures on this subject; for the inquiry now relates to ardent spirits. And what shall we say concerning the permission, above pointed out, for the Jews to use *strong drink?* I say, it was merely a permission to use wine; for the strong drink several times mentioned in the Bible was, in fact, *nothing more than a particular kind of wine,* made of dates and various sorts of seeds and roots, and called strong drink, merely to distinguish it from the wine made from grapes. Nor is there any evidence that it was in fact any stronger, in its intoxicating qualities, than common wine. The truth is, *ardent spirits were not known until many centuries after Christ:* not until the art of distillation was discovered, which was not certainly earlier than the dark ages. *Not a word, therefore, is said in the Bible concerning distilled spirits.* All its powerful descriptions of drunkenness, and awful denunciations against it, were founded upon the abuse men made of wine. How much louder its notes of remonstrance and terror would have risen, had distillation thus early taught men how to concentrate the poison, may be imagined by the reader.

After these statements, I trust none of those whom I address will any longer resort to the Bible for proofs of a divine permission to manufacture or use ardent spirits. But do the principles of the Bible *condemn* such use and manufacture?

What do you think of the golden rule of *doing unto others as we would they should do unto us?* Should you suppose your neighbors were conducting towards you according to this rule, were they unnecessarily to pursue such a business, or to set such an example as would inevitably lead any of your children or friends into confirmed drunkenness? If not, then how can you, consistently with this rule, distil, use, or furnish materials for the manufacture of ardent spirits, when you thereby, directly or indirectly, render intemperate from two hundred thousand to three hundred thousand of your fellow-citizens, and every year also raise up new recruits enough to supply the dreadful ravages which death makes in this army? This you are certainly doing; for were your distilleries to stop, and you to stop drinking, few would become drunkards, from want of the means.

How would you like to have your neighbors one after another break down your fences, and turn their cattle into your corn-fields, cut down your fruit and ornamental trees, set your house or barn on fire, and threaten you with poverty and slavery? If you would not have your neighbor do thus to you, provided he had the power, then how can you, by preparing the food for intemperance, subject the property, the peace, the morality, the religion, and the liberties of your country to those dangers and fearful depredations which you are now inflicting upon her?

How would you like to have your neighbors, directly or indirectly, but unnecessarily, cause the premature death of every fortieth of your children and friends, and of one in three of those above the age of twenty? I know you wruld not that they should do thus to you, and yet your

manufacture of spirits causes the premature death of five hundred of your fellow-citizens every week; in other words, about that number die every week through the intemperance produced by your distilleries.

Again, I ask the men whom I am addressing, how they reconcile their manufacture and sale of spirits with another command of the Bible? *Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness.* True, this applies most emphatically to the retailer of spirits: but what could the retailer do if there were no distillery; and what could the distiller do if the farmer withheld the materials? All these men are engaged, directly or indirectly, in giving their neighbors drink; and though it may pass through many hands before it reaches all their mouths, yet where must the burden of the guilt rest, if not upon those who stand at the head of the series, and first convert the articles which God has given to nourish and sustain life into active poison for its destruction; and then, for the sake of a paltry pecuniary profit, send it round amongst their neighbors, accompanied with all the plagues that issued from the fabled Pandora's box?

Finally, let me ask these men how the business of preparing ardent spirits for the community appears to them when they think most seriously of another world? In the hours of sober reflection, on the Sabbath, during seasons of devotion, when sickness overtakes you, and death seems near, or you stand by the dying-bed of some one of your family or neighbors; at such seasons can you look back upon this pursuit with pleasure? If conscience then tells you that this business ought to be given up, Oh remember, that conscience is an honest and faithful friend at such times, and that, as this pursuit then appears to you, so will it appear when you come actually to die. Test this business I beseech you, by bringing it in imagination to the scrutiny of your dying hour. Whether it be lawful or unlawful,

certain it is that it sends five hundred drunkards into eternity every week; and you have the express testimony of the Bible, that no drunkard shall inherit the kingdom of God. As the Bible is true, then, are not the manufacturers of ardent spirits in our land the means of sending five hundred souls to hell every week? Tell me, my friends, how will this awful truth appear to you on the bed of death? And how does it appear when you look forward to the final judgment, and realize that you must meet there fifty or an hundred, or five hundred times five hundred drunkards, made such through your instrumentality, for one, or two, or ten years, and must there justify yourselves for this instrumentality, or go away with them into perdition, covered with their blood and followed by their execrations?

Oh, my friends, these are realities; and they are near. Do you begin to doubt whether you are in the path of duty? Listen, I beseech you, to the first whispers of the faithful monitor in your bosom.

By the reasonings of philosophy, by the testimony of physicians, by the expostulations of your bleeding country, by the tears, the rags, and the wretchedness of three hundred thousand drunkards, with their wives and children; by the warnings of personal friendship, and by the sanctions of the divine law, the solemnities of death and the judgment, and the groans of ten thousand drunkards, rising from the pit, I entreat you, abandon at once and for ever this most unrighteous employment, and save yourselves from the eternal agonies of conscience, the execrations of millions, and the wrath of Omnipotence.

A VOICE FROM HEAVEN.

WERE the Lord to address you from heaven in a plain, audible voice, would you not listen to him? But he has spoken to you, and he continues to speak in his blessed word. Listen, then, to his voice. Consider him as speaking to you from heaven, and speaking with authority. Hark! what do I hear? Something declaring *that I, that you, that all men are by nature guilty, depraved, polluted sinners.* He says,

"There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "That every mouth may be stopped, and all the world may become guilty before God." Rom. 3 : 10–12, 19.

"For all have sinned, and come short of the glory of God." Verse 23.

"But the Scripture hath concluded all under sin." Gal. 3 : 22.

"Dead in trespasses and sins." Ephes. 2 : 1. "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world." Verse 12.

"Alienated, and enemies in mind by wicked works." Col. 1 : 21.

"That which is born of the flesh, is flesh," John 3 : 6; and "they that are in the flesh cannot please God." Rom. 8 : 8.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm 51 : 5.

Such is the character of all men by nature. But listen a little longer to the voice from heaven. You will hear that men are not only sinners, but *condemned sinners, and under an awful curse.*

"The soul that sinneth, it shall die." Ezek. 18 : 4.

"By the deeds of the law, there shall no flesh be justified in his sight." Romans 3 : 20. "Death passed upon all men, for that all have sinned." Romans 5 : 12. "For the judgment was by one," Adam, "to condemnation." Verse 16. "By the offence of one, judgment came upon all men to condemnation." Verse 18.

"The wages of sin is death." Romans 6 : 23. "Cursed is every one that continueth not in all things written in the book of the law to do them." Gal. 3 : 10. "By nature the children of wrath." Ephes. 2 : 3.

And if such, O man, is your condition, ought you not to tremble? But there is hope. Listen once more. What sweet intelligence is brought to your ears—*a Saviour, a glorious Saviour has been provided.*

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a *Saviour,* which is Christ the Lord." Luke 2 : 10, 11.

"Behold the Lamb of God, which taketh away the sin of the world." John 1 : 29.

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3 : 16.

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts 13 : 38.

"For Christ is the end of the law for righteousness to every one that believeth." Romans 10 : 4.

But remember there is *no other Saviour.*

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3 : 11.

"For there is one God, and ONE Mediator between God and men, the man Christ Jesus." 1 Tim. 2 : 5.

"I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John 14 : 6.

"And may I come to this glorious Saviour for life, pardon, and salvation?" Yes, *you are welcome, you are invited to come, you have every possible encouragement to come.* Listen again to the voice from heaven.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1 : 18.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55 : 1.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11 : 28–30.

"Come, for all things are now ready." Luke 14 : 17. "Him that cometh unto me, I will in no wise cast out." John 6 : 37.

"He that believeth on the Son hath everlasting life." John 3 : 36.

"And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." Rev. 22 : 17.

And after all these precious invitations and encouragements, will you refuse to come to Christ? Listen once more, I beseech you, to the voice from heaven, and learn the awful *doom of those who reject the Lord Jesus Christ,* and persevere in the ways of sin and rebellion!

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth," Matt. 13 : 41, 42.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25 : 41. "And these shall go away into everlasting punishment." Verse 46.

"He that believeth not, shall be damned." Mark 16 : 16. "He that believeth not the Son, shall not see life; but the wrath of God abideth on him." John 3 : 36.

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19 : 27.

"Whosoever shall fall on that stone," Christ, "shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20 : 18. "If any man love not the Lord Jesus Christ, let him be anathema maran-atha," or cursed with a curse. 1 Cor. 16 : 22.

"When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1 : 7–9.

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20 : 15.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21 : 8.

Such are the awful curses denounced against all the finally impenitent. How dare you live any longer in sin; how dare you neglect the great salvation, and despise the Gospel of our Lord Jesus Christ? "Repent ye, and believe the Gospel. Now is the accepted time; now is the day of salvation. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 244.

ADDRESS

TO

THE YOUNG MEN OF THE UNITED STATES,

ON

TEMPERANCE.

BY RT. REV. C. P. M'ILVAINE, D. D.

In addressing the Young Men of the United States in regard to the great enterprise of promoting the universal prevalence of Temperance, we are not aware that any time need be occupied in apology. Our motives cannot be mistaken. The magnitude of the cause, and the importance of that coöperation in its behalf which this address is designed to promote, will vindicate the propriety of its respectful call upon the attention of those by whom it shall ever be received.

It is presumed that every reader is already aware of the extensive and energetic movements at present advancing in our country in behalf of Temperance. That an unprecedented interest in this work has been recently excited, and is still rapidly strengthening in thousands of districts; that talent, wisdom, experience, learning, and influence are now enlisted in its service, with a measure of zeal and harmony far surpassing what was ever witnessed before in such a cause; that great things have already been accom-

plished; that much greater are near at hand; and that the whole victory will be eventually won, if the temperate portion of society are not wanting to their solemn duty, must have been seen already by those living along the main channels of public thought and feeling. Elevated, as we now are, upon a high tide of general interest and zeal—a tide which may either go on increasing its flood till it has washed clean the very mountain tops, and drowned intemperance in its last den; or else subside, and leave the land infected with a plague, the more malignant and incurable from the dead remains of a partial inundation—it has become a question of universal application, which those who are now at the outset of their influence in society should especially consider: "What can *we* do, and what *ought* we to do in this cause?" For the settlement of this question we invite you to a brief view of the whole ground on which temperance measures are now proceeding.

It cannot be denied that our country is most horribly scourged by intemperance. In the strong language of Scripture, *it groaneth and travaileth in pain, to be delivered from the bondage of this corruption.* Our country is free; *with a great price obtained we this freedom.* We feel as if all the force of Europe could not get it from our embrace. Our shores would shake into the depth of the sea the invader who should presume to seek it. One solitary citizen led away into captivity, scourged, chained by a foreign enemy, would rouse the oldest nerve in the land to indignant complaint, and league the whole nation in loud demand for redress. And yet it cannot be denied that our country is enslaved. Yes, we are groaning under a most desolating bondage. The land is trodden down under its polluting foot. Our families are continually dishonored, ravaged, and bereaved; thousands annually slain, and hundreds of thousands carried away into a loathsome slavery,

to be ground to powder under its burdens, or broken upon the wheel of its tortures.

What are the statistics of this traffic? Ask the records of madhouses, and they will answer, that one-third of all their wretched inmates were sent there by Intemperance. Ask the keepers of our prisons, and they will testify that, with scarcely an exception, their horrible population is from the schools of Intemperance. Ask the history of the 200,000 paupers now burdening the hands of public charity, and you will find that two-thirds of them have been the victims, directly or indirectly, of Intemperance. Inquire at the gates of death, and you will learn that no less than 30,000 souls are annually passed for the judgment-bar of God, driven there by Intemperance. How many slaves are at present among us? We ask not of slaves to man, but to Intemperance, in comparison with whose bondage the yoke of the tyrant is freedom. They are estimated at 480,000! And what does the nation pay for the honor and happiness of this whole system of ruin? *Five times as much, every year, as for the annual support of its whole system of government.* These are truths, so often published, so widely sanctioned, so generally received, and so little doubted, that we need not detail the particulars by which they are made out. What, then, is the whole amount of guilt and of woe which they exhibit? Ask Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid." Ask *Eternity!*

The biographer of Napoleon, speaking of the loss sustained by England on the field of Waterloo, says, "Fifteen thousand men killed and wounded, threw half Britain into mourning. It required all the glory and all the solid advantages of that day to reconcile the mind to the high price at which it was purchased." But what mourning would fill *all* Britain, if every year should behold another

Waterloo? But what does every year repeat in our peaceful land? Ours is a carnage not exhibited only once in a single field, but going on continually, in every town and hamlet. Every eye sees its woes, every ear catches its groans. The wounded are too numerous to count. Who is not wounded by the intemperance of this nation? But of the dead we count, year by year, more than double the number that filled half Britain with mourning. Ah, could we behold the many thousands whom our destroyer annually delivers over unto death, collected together upon one field of slaughter, for one funeral, and one deep and wide burial-place; could we behold a full assemblage of all the parents, widows, children, friends, whose hearts have been torn by their death, surrounding that awful grave, and loading the winds with tales of woe, the whole land would cry out at the spectacle. It would require something more than "*all the glory,*" and "*all the solid advantages*" of Intemperance, "*to reconcile the mind to the high price at which they were purchased.*"

But enough is known of the intemperance of this country to render it undeniable by the most ignorant inhabitant, that a horrible scourge is indeed upon us.

Another assertion is equally unquestionable. *The time has come when a great effort must be made to exterminate this unequalled destroyer.* It was high time this was done when the first drunkard entered eternity to receive the award of Him who has declared that no drunkard shall enter the kingdom of God. The demand for this effort has been growing in the peremptory tone of its call, as "the overflowing scourge" has passed with constantly extending sweep through the land. But a strange apathy has prevailed among us. As if the whole nation had been drinking the cup of delusion, we saw the enemy coming in like a flood, and we lifted up scarcely a straw against him.

As if the magicians of Egypt had prevailed over us by their enchantments, we beheld our waters of refreshment turned into blood, and a destroying sword passing through till "there was a great cry" in the land, for there was scarcely "a house where there was not one dead;" and still our hearts were hardened, and we would not let go the great sin for which these plagues were brought upon us. It seems as if some foul demon had taken his seat upon the breast of the nation, and was holding us down with the dead weight of a horrid nightmare, while he laughed at our calamity and mocked at our fear—when our fear came as desolation, and our destruction as a whirlwind.

Shall this state continue? Is not the desolation advancing? Have not facilities of intemperance, temptations to intemperance, examples to sanction intemperance, been fast increasing ever since this plague began? Without some effectual effort, is it not certain they will continue to increase, till intemperate men and their abettors will form the public opinion and consequently the public conscience and the public law of this land—till intemperance shall become, like leviathan of old, "king over all the children of pride," whose breath kindleth coals, and a "flame goeth out of his mouth?" Then what will effort of man avail? "Canst thou draw out leviathan with a hook? His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. He drinketh up a river, and hasteth not. When he raiseth up himself, the mighty are afraid."

It is too late to put off any longer the effort for deliverance. It is granted by the common sense, and urged by the common interest; every feeling of humanity and every consideration of religion enforces the belief that the time has come when a great onset is imperiously demanded to drive out intemperance from the land.

This, to be great, *must be universal.* The whole country is enslaved; and the whole country must rise up at once, like an armed man, and determine to be free. Of what lasting avail would it be for one section of territory, here and there, to clear itself, while the surrounding regions should remain under the curse? The temperance reformation has no quarantine to fence out the infected. Geographical boundaries are no barriers against contagion. Rivers and mountains are easily crossed by corrupting example. Ardent spirits, like all other fluids, perpetually seek their level. In vain does the farmer eradicate from his fields the last vestige of the noisome thistle, while the neighboring grounds are given up to its dominion, and every wind scatters the seed where it listeth. The effort against intemperance, to be effective, *must be universal.*

Here, then, are three important points which we may safely assume as entirely unquestionable: that *our country is horribly scourged by intemperance;* that *the time has come when a great effort is demanded for the expulsion of this evil;* and that *no effort can be effectual without being universal.* Hence is deduced, undeniably, the conclusion that it is the duty, and the solemn duty of the people, in every part of this country, to rise up at once, and act vigorously and unitedly in the furtherance of whatever measures are best calculated to promote reformation.

Here the question occurs, *What can be done? How can this woe be arrested?* The answer is plain. Nothing can be done, but in one of the three following ways. You must either suffer people to drink *immoderately;* or you must endeavor to promote *moderation* in drinking; or you must try to persuade them to drink *none at all.* One of these plans must be adopted. Which shall we choose? The first is condemned already.

What say we to the second, *the moderate use* of intoxicating drinks? It has unquestionably the sanction of high and ancient ancestry. It is precisely the plan on which intemperance has been wrestled with ever since it was first discovered that "wine is a mocker," and that "strong drink is raging." But hence comes its condemnation. Its long use is its death-witness. Were it new, we might hope something from its adoption. But it is old enough to have been tried to the uttermost. The wisdom, the energy, the benevolence of centuries have made the best of it. The attempt to keep down intemperance by endeavoring to persuade people to indulge only moderately in strong drink, has been the world's favorite for ages; while every age has wondered that the vice increased so rapidly.

At last we have been awakened to a fair estimate of the success of the plan. And what is it? So far from its having shown the least tendency to exterminate the evil, it is the mother of all its abominations. All who have attained the stature of full-grown intemperance, were once children in this nursery, sucking at the breasts of this parent. All the "men of strength to mingle strong drink," who are now full graduates in the vice, and "masters in the arts" of drunkenness, began their education and served their apprenticeship under the discipline of moderate drinking. All that have learned to lie down in the streets, and carry terror into their families, and whom intemperance has conducted to the penitentiary and the madhouse, may look back to this as the beginning of their course—the author of their destiny. No man ever set out to use strong drink with the expectation of becoming eventually a drunkard. No man ever became a drunkard without having at first assured himself that he could keep a safe rein upon every disposition that might endanger his strict sobriety. "*I am in no danger while I only take a little,*" is the first principle in

the doctrine of intemperance. It is high time it were discarded. It has deluged the land with vice, and sunk the population into debasement. The same results will ensue again, just in proportion as the moderate use of ardent spirits continues to be encouraged. Let the multitude continue to drink a little, and still our hundreds of thousands will annually drink to death.

It is settled, therefore, that to encourage moderate drinking is not the plan on which the temperance reformation can be successfully prosecuted. The faithful experiment of generation after generation, decides that it must be abandoned. A cloud of witnesses, illustrating its consequences in all the tender mercies of a drunkard's portion, demand that it should be abandoned. Its full time is come. Long enough have we refused to open our eyes to the evident deceitfulness of its pretensions. At last the country is awaking, and begins to realize the emptiness of this dream. Let it go as a dream, and only be remembered that we may wonder how it deceived, and lament how it injured us.

But, if this be discarded, what plan of reformation remains? If nothing is to be expected from endeavoring to promote a *moderate* use of ardent spirits, and still less from an *immoderate* use, what can be done? There is but one possible answer. *Persuade people to use none at all. Total abstinence* is the only plan on which reformation can be hoped for. We are shut up to this. We have tried the consequences of encouraging people to venture but moderately into the atmosphere of infection; and we are now convinced that it was the very plan to feed its strength and extend its ravages. We are forced to the conclusion, that, to arrest the pestilence, we must starve it. All the healthy must abstain from its neighborhood. All those who are now temperate must give up the use of the means of in-

temperance. The deliverance of this land from its present degradation, and from the increasing woes attendant on this vice, depends altogether upon the extent to which the principle of total abstinence shall be adopted by our citizens.

But suppose this principle universally adopted, would it clear the country of intemperance? Evidently it is the only, but is it the effectual remedy? Most certainly, if all temperate persons would disuse ardent spirits, they could not cease to be temperate. Many a drunkard, under the powerful check of their omnipresent reproof, would be sobered. His companions would totter, one after another, to their graves. A few years would see them buried, and the land relinquished to the temperate. Then what would be the security against a new inroad of the exterminated vice? Why, public opinion would stand guard at every avenue by which it could come in.

Consider the operation of this influence. Why is it now so easy to entice a young man into the haunts of drunkenness? Because public opinion favors the use of the very means of his ruin. He may drink habitually, and fasten upon himself the appetite of drink, till he becomes enchained and feels himself a slave; but if he has never fallen into manifest intoxication, he has forfeited no character in public opinion. All this is a direct result of the fact, that those considered as temperate people set the example, and patronize the snare of moderate drinking. But suppose them to take the ground proposed, and bear down with the whole force of their example and influence on the side of entire abstinence, would they not create an immense force of public opinion against the least use of ardent spirits? How then could a temperate man ever become a drunkard? He has not yet contracted the desire for ardent spirits; and how will he contract it? Will he risk his character; fly in

the face of public feeling and opinion; despise all the warnings in the history of intemperance, to get at the use, and put himself under the torture of that for which, as yet, he has no disposition? Only post a wakeful public sentiment at the little opening of moderate drinking, and the whole highway to the drunkard's ruin will be closed up. All its present travellers will soon pass away, while none will be entering to keep up the character of the road.

Most assuredly, then, the reformation of the land is in the power of public opinion. It is equally certain, that public opinion will accomplish nothing but by setting its influence directly in opposition to *any* indulgence in strong drink. And it is just as plain, that in order to accomplish this, the temperate part of the population must create a power of example by setting out upon the firm and open ground of total abstinence. In proportion, then, as the temperate throughout the country shall come up to this ground, will the redemption of our enslaved republic be accomplished.

Thus have we arrived at the last refuge of this cause. ABSTAIN ENTIRELY, is the grand principle of life, to be written upon the sacred standard of all temperance movements, and under which the contending host may be as sure of victory as if, like Constantine, they saw inscribed with a sunbeam upon the cloud, *In hoc signo vinces.** But such being the eminent importance of total abstinence, it deserves to be presented in detail. We begin, therefore, with the position, that

Entire abstinence from ardent spirits is essential to personal security. Such is the insidious operation of strong drink upon all the barriers we may set up against excess; so secretly does it steal upon the taste, excite the appetite, disorganize the nervous system, and undermine the deepest

* Under this standard you shall conquer.

resolutions of him who imagines himself in perfect security; so numerous and awful have been its victories over every barrier, and every species of mental and bodily constitution, that we may lay it down as an assertion, which none who know the annals of intemperance will dispute, that no individual who permits himself to use ardent spirits moderately, has any valid security that he will not become a victim to its power.

We know the remarks which instantly mount to the lips of many at the sight of such an assertion: "Surely the little we take can never hurt us. Look around and see how many have done the same, and continued the habit to the end of life, without having ever been betrayed into drunkenness." We do look around, and are constrained to remark, how many have seemed to live temperately to the end, who, if the reality were known, would be quoted as warnings against the insidiousness of the poison, instead of examples of the security with which it may be used in moderation. They were never delirious; but were they never fevered? Fever is often fatal, without delirium. Ah, did every disease with which human beings are fevered, and swollen, and slain, receive a candid name; were every gravestone inscribed with a true memorial, as well of the life, as the death of him at whose head it stands; could every consumption, and dropsy, and liver-complaint, disclose its secret history; did every shaking nerve, and palsied stomach, and aching temple, and burning brain, and ruptured blood-vessel, relate how it began, and grew, and triumphed, we should hear, indeed, of many who died in consumption, or dropsy, and other diseases, without any impulse towards the grave from the use of strong drink; but of how many, never regarded as intemperate, should we learn that the real, though slow and silent cause of their death was *drink*. They lingered long, and their malady was called a disease

of the lungs; or they fell suddenly, and it was a case of apoplexy; or they were greatly swollen, and it was considered dropsy; they lost their powers of digestion, and were said to be troubled with dyspepsia; every vital function refused its natural action, and the poor victim was treated for a liver-complaint. But why? what produced the disease? Alcohol! They were poisoned. They died of the intemperate use of ardent spirits, however moderately they may have had the credit of indulging in them.

But again, we look at the world, and while we cannot acknowledge that they have habitually indulged in even a moderate use of ardent spirits without receiving some injury—for alcohol must hurt a healthy man in some way or other—we do acknowledge that many have thus indulged with no very perceptible injury. They have continued sober. But so it must be acknowledged, that many have breathed the air and mingled with the victims of a pestilence, without being infected; or stood amidst the carnage of battle, without receiving a wound. But were they in no danger? Because they came off unhurt, shall *we* be willing to rush into the streets of an infected city, or join the conflict of charging battalions?

But again, we look at the world, and see how many have been slain, while many have lived; how many who, if exalted station, eminent talents, great attainments, excellent feelings, and heavy responsibilities, are any security, might, with more than usual reason, have flattered themselves with the assurance of safety: men of all professions, of strong nerves, and numerous resolutions and precautions, at last reduced to a level with the brutes; and this spectacle forces the conviction that entire abstinence is the only security against final ruin. Had you a tree in your gardens, the fruit of which should be discovered to have inflicted disease as often as the prudent use of ardent spirits has resulted in

the sorrows of intemperance, that tree would be rooted up. Its fruit would be entitled *poison*. The neighborhood would be afraid of it. Children would be taught to beware of so much as venturing to try how it tastes.

Again: *The total disuse of ardent spirits, on the part of parents, is the only plan of safety in bringing up their children.* How many are the parents whose lives are cursed with children who, were it not that "no drunkard hath any inheritance in the kingdom of God," they would be relieved to hear were dead! But how were those children ruined? *"Ah, by those corrupting companions; by that vile dram-shop,"* the parents would answer. But what first inclined their way to that house of seduction? By what avenue did evil associates first effect a lodgment in those children's hearts? How many parents must turn and look at home for an answer! They have not been intemperate; but while the tastes and habits of their children were forming, they used to drink moderately of ardent spirits. The decanter containing it had an honorable place on the sideboard and on the table. It was treated respectfully, as a fountain of strength to the feeble, of refreshment to the weary; and as perfectly safe when used in moderation. To offer it to a friend was a debt of hospitality. Thus the whole weight of parental example was employed in impressing those children with a favorable idea of the pleasure, the benefit, and the security, not to speak of the necessity, of the use of ardent spirits. Thus the parents presented the decanter of strong drink to their children, with a recommendation as forcible as if every day they had encircled it with a chaplet of roses, and pronounced an oration in its praise.

And what consequences were to be expected? Children who revere their parents will honor what their parents delight to honor. It was not to be supposed that those children would do else than imitate the high example before

them. Most naturally would they try the taste, and emulate to acquire a fondness for strong drink. They would think it sheer folly to be afraid of what their parents used. In a little while the flavor would become grateful. They would learn to think of it, ask for it, contrive ways of obtaining it, and be very accessible to the snares of those who used it to excess. Thus easily would they slide into the pit. And thus the history of the decline, and fall, and death of multitudes must commence, not at the dram-shop, but at the tables of parents; not with describing the influence of seductive companions, but with a lamentation over the examples of inconsiderate parents, who furnished those companions with their strongest argument, and wreathed their cup of death with a garland of honor.

Such consequences must be looked for wherever parental example is expected to be held in reverence among children. A father may venture to the brink of a precipice, and stand without giddiness upon the margin of the torrent that rushes by and plunges into a deep abyss; but will he trust his child to occupy the same position? But if the child see him there, is there no danger that when the parent's eye is away, he too will venture, and go and play upon the frightful verge, and be amused with the bubbles as they dance along the side of the cataract, and at last become giddy, and be drawn in with the rush of the tide?

Entire abstinence from the drink of drunkards is the parents' only plan in training up their children.

Again: *The total disuse of ardent spirits is essential to the beneficial influence of the example of the temperate upon society at large.*

However novel the assertion to some, it can be easily shown that the example of all who use ardent spirits, except as they use prescribed medicine, *is in the scale of intemperance.* As far as its influence extends, it helps directly to

fill up the ranks of the intemperate, and annually to launch a multitude of impenitent souls into a hopeless eternity. Can this be true? Suppose all the rising generation, in imitation of their elders, should commence the moderate use of strong drink. They are thus attracted into the current of the stream which is setting silently, smoothly, powerfully, towards the roaring whirlpool. But now they are urged by those whose example they have thus far followed, to go no farther. "Beware," they cry, "the tide is strong; do like us; drop the anchor, ply the oar." Ah, but now their influence fails. It was strong enough to persuade the thoughtless into danger; but now it is perfectly impotent to keep them from ruin. They have none of the strength or prudence by which others have been enabled to keep their place. They have no anchor to drop, nor skill at the oar. They yield, and go down, and perish. But where must we look for the prime cause of this destruction? To those whose example enticed them into the way—*the example of prudent drinkers.*

Such, unquestionably, was the influence by which a great portion of those now intemperate were first drawn into the snares of death. It is not, as many suppose, the odious example of those already under the dominion of intemperate habits, by which others are seduced; the operation of such disgusting precedents is rather on the side of entire abstinence from the means of their debasement. But it is to the honor given the degrading cup, by those who can drink without what is considered excess, that we must ascribe, in a great degree, the first seduction of all who receive the ultimate wages of intemperance.

Again: Entire abstinence from strong drink should be the rule of all; because, *to one in health, it never does good; but, on the contrary, it always, of its very nature, does harm.* We know the general idea, that hard labor, and cold

weather, and a hot sun demand its use; that a little to stimulate the appetite, and a little to help digestion, and a little to compose us to sleep, and a little to refresh us when fatigued, and a little to enliven us when depressed, is very useful, if not necessary. And we know how soon so many little matters make a great amount. We have often been called to "behold how great a matter a little fire kindleth." A more unfounded idea never was adopted, than that a man in health can need such medicine. Is there any nourishment in drinking alcohol? About as much as in eating fire.

But why should not the opinions of physicians suffice on this point? If we take their advice as to what will cure us when sick, why not also as to what will injure us when well? The first medical men throughout the land do not more perfectly agree, that to breathe a foul atmosphere is pernicious, than that the use of strong drink, in any quantity, is hurtful. *Abstain entirely*, is their loud and reiterated advice. Many of them will even maintain that it can easily and profitably be dispensed with in medicine.

But how speaks experience on this head? Who works the longest under the sun of August, or stands the firmest against the winter, or abides the safest amidst abounding disease, or arrives last at the infirmities of old age? The experiment of total abstinence has been fairly tried in thousands of cases, by those who once imagined they must drink a little every day; and invariably have they borne a grateful testimony to its happy effects upon the health of their bodies and the peace of their minds. Farms are tilled, harvests gathered, ships built, companies of militia parade, associations of firemen labor, fishermen stand their exposure, the student trims his lamp, the hungry eat their bread, and the weary take their rest, with no debt of thanks to the aid of the distillery.

We say no more upon the plan of entire abstinence. But we will mention four reasons which should embolden any friend of temperance in urging it upon others.

1. It is extremely *simple*. All can comprehend, all can execute it. It requires no labor; costs no study; consumes no time.

2. It contains no *coercion*. Its whole force is that of reason. The influence of laws and of magistrates it does not embrace. No man can complain of a trespass upon his liberty, when we would persuade him to escape the drunkard's slavery by not tasting the drunkard's cup.

3. *In this cure there is no pain.* It is recommended to whom? *the temperate*—to those who, having formed no strong attachment to ardent spirit, can feel no great self-denial in renouncing its use.

4. In this remedy *there is no expense.* To those who complain of other works of usefulness because of their cost, this is without blame. To drink no spirits, will cost no money. But what will it save? It will save the majority of the poorer class of the population, in most of our towns, one half their annual rent. It will empty all our almshouses and hospitals of two thirds their inhabitants, and support the remainder. Yes, such is the tax which the consumption of ardent spirits annually levies upon this nation, that the simple disuse of strong drink, throughout the land, would save in one year the value of at least five times the whole national revenue.

It is too late to say that a general adoption of the great principle of total abstinence is too much to be hoped for. A few years ago, who would not have been considered almost deranged had he predicted what has already been accomplished in this cause? Great things, wonderful things, have already been effected. The enemies of this reformation, whose pecuniary interests set them in opposition, are unable

to deny this fact. It is felt from the distillery to the dram-shop. It is seen from Maine to the utmost South and West. Every traveller perceives it. Every vender knows it. The whole country wonders at the progress of this cause. It is rapidly and powerfully advancing. *One thing*, and only one, can prevent its entire success. The frenzy of drunkenness cannot arrest its goings. The hundreds of thousands in the armies of intemperance cannot resist its march. But the *temperate* can. If backward to come up to the vital principle of this work, *they will* prevent its accomplishment. But the banner of triumph will wave in peace over all the land, hailed by thousands of grateful captives from the gripe of death, in spite of all the warring of the "mighty to drink wine," if those who abhor intemperance, and think they would be willing to make a great sacrifice to save their children or friends from its blasting curse, will only come up to the little effort of entire abstinence. This is the surest and shortest way to drain off the river of fire now flowing through the land. It is the moderate use of the temperate that keeps open the smoking fountains from which that tide is poured.

To YOUNG MEN who have not yet been brought under the dominion of intemperate habits, we address the urgent exhortation of this cause. Consider the immense responsibility that devolves upon you. It is not too much to say that the question, whether this nation is to be delivered from the yoke of death—whether the present march of reformation shall go on till the last hiding-place of this vice shall be subdued, or else be arrested and turned back, with the sorrow of beholding the vaunting triumph, and the emboldened increase of all the ministers of woe which attend in the train of intemperance, rests ultimately with you. You compose the muscle and sinew of this nation. You

are to set the example by which the next generation is to be influenced. By your influence its character will be formed. By your stand its position will, in a great measure, be determined. You are soon to supplant those who have passed the state of life which you now are occupying. Soon the generation that is to grow up under the influence of your example and instruction, will have reached your place. Thus are you the heart of the nation. Corruption and debasement here must be felt to the extremities of the national body. Temperance here will eventually expel, by its strong pulsations, the last remnant of the burning blood of drunkenness from the system, and carry soberness and health to every member of our political constitution.

Are these things so? Suppose them exaggerations. Grant that the importance of your vigorous and unanimous coöperation in this work of reformation is unreasonably magnified; still, how much can you do. Were our coasts invaded by a powerful enemy, come to ravage our cities, chain our liberties, poison our fountains, burn our harvests, and carry off our youth into perpetual slavery, what could young men do? To whom would the trump of battle be sounded so effectually? Who else would feel upon themselves the chief responsibility for their country's rescue? What excuse could they find for supineness and sloth? Such indeed is the enemy by which the country is already desolated. And now it is to the warm hearts, and the strong hands, and the active energies, and the powerful example of young men, that the dearest interests of the nation look for deliverance.

Young men, shall we not enlist heartily and unitedly in promoting the extermination of intemperance? What question have we to decide? Is it a question whether the country is cursed with this plague to a most horrible and alarming extent? No. Is it a question whether the present

power and the progressive character of intemperance among us demand an *immediate* rising up of all the moral force of the nation to subdue it? No. Is it a question whether the most important part of the strength and success of such an effort depends upon the part in it which the young men in the United States shall take? No. Then what does the spirit of patriotism say to us? If we love our country; if we would rise in arms to shake off the hosts of an invader from our shores; if every heart among us would swell with indignation at the attempt of an internal power to break in pieces our free constitution, and substitute a government of chains and bayonets; what does the love of country bid us do, when by universal acknowledgment an enemy is now among us whose breath is pestilence and whose progress desolation—an enemy that has already done and is daily doing a more dreadful work against the happiness of the people than all the wars and plagues we have ever suffered?

What does the voice of common humanity say to us? Can we feel for human woe, and not be moved at the spectacle of wretchedness and despair which the intemperance of this country presents? Let us imagine the condition of the hundreds of thousands who are now burning with the hidden flame, and hastening to utter destruction by this most pitiless of all vices; let us embrace in one view the countless woes inflicted by the cruel tempers, the deep disgrace, the hopeless poverty, and the corrupting examples of all these victims, upon wives, children, parents, friends, and the morals of society; let us stand at the graves of the thirty thousand that annually perish by intemperance, and there be still, and listen to what the *voice of humanity* speaks.

What does the exhortation of religion say to us? What undermines more insidiously every moral principle of the heart; what palsies so entirely every moral faculty of the

soul; what so soon and so awfully makes man *dead while he liveth;* what spreads through the whole frame-work of society such rottenness, or so effectually opens the door to all those powers of darkness by which the pillars of public order are crumbled and the restraints of religion are mocked; what so universally excludes from the death-bed of a sinner the consolations of the Gospel, or writes upon his grave such a sentence of despair, as *intemperance?* Behold the immense crowd of its victims! Where are they not seen? Read in the book of God that declaration, "nor thieves, nor *drunkards,* shall inherit the kingdom of God;" then listen to what the exhortation of Christian benevolence speaks to us. Is it asked, *What can young men do?* We can do this one thing at least. *We can continue temperate.* What if every one of us, now free from the appetite of strong drink, should hold on to our liberty; how would the ranks of intemperance, which death is continually wasting, be filled up? But how shall we continue temperate? Not by using the means of destruction. Not by a moderate indulgence in the cup of seduction. Not by beginning where all those began who have since ended in ruin. But by *entire abstinence from strong drink.* Let us renounce entirely what cannot profit us, what forms no important item in our comforts, what may bring us, as it has brought such multitudes as strong as we, to the mire and dirt of drunkenness.

But we can do something more. We can contribute the influence of our example to help bring into disrepute the use of ardent spirits for any purposes but those of medicine. If any of us are confident that we could go on in the moderate, without ever coming to the immoderate use of strong drink, we know that the deliverance of the country from its present curse is utterly hopeless while ardent spirit is in the hands of the people. It must be banished. Public opinion must set it aside. Young men must contribute to form that

opinion. It cannot be formed without the total abstinence of the temperate. Let us not dare to stand in its way.

But we can do something more. We have an influence which, in a variety of ways, we may use in the community to diminish the temptations which, wherever we look, are presented to the unwary to entice them to intemperance. We can employ the influence of example, of opinion, and of persuasion, to drive out of fashion and into disrepute, the common but ensnaring practice of evincing hospitality by the display of strong drink, and of testifying friendship and good-will over the glass. We can contribute much powerful coöperation in the effort to make the use of ardent spirits for the ordinary purposes of drink so unbecoming the character of temperate people, that he who wishes to have his reputation for temperance unsuspected, will either renounce the dangerous cup, or wait till no eye but that of God can see him taste it. We can do much, in union with those of more age and more established influence, to create a public feeling against the licensing of those innumerable houses of corruption where seduction into the miseries of drunkenness is the trade of their keepers, and the means of destruction are vended so low, and offered so attractively, that the poorest may purchase his death, and the strongest may be persuaded to do so. These horrible abodes of iniquity not only facilitate the daily inebriation of the veteran drunkard, but they encourage, and kindle, and nourish, and confirm the incipient appetite of the novice, and put forth the first influence in that system of persuasion by which the sober are ultimately subdued and levelled to the degradation of wretches, from whose loathsomeness they once turned away in disgust. Why are these instruments of cruelty permitted? Not because the authorities will not refuse to license them. Public opinion is the conscience of those authorities. Let the opinions and feelings of that portion

of the community where the strength and patronage of society reside, be once enlisted in opposition to such houses, and the evil will be remedied; the morals of society will not be insulted, nor the happiness of families endangered at every step by the agents and means and attractions of intemperance. Young men have much to do, and are capable of doing a great work in creating such a public opinion.

In order to exert ourselves with the best effect in the promotion of the several objects in this great cause to which young men should apply themselves, let us associate ourselves into *Temperance Societies.* We know the importance of associated exertions. We have often seen how a few instruments, severally weak, have become mighty when united. Every work, whether for evil or benevolent purposes, has felt the life, and spur, and power of coöperation. The whole progress of the temperance reformation, thus far, is owing to the influence of *societies;* to the coming together of the temperate, and the union of their resolutions, examples, and exertions, under the articles of temperance societies. Thus examples have been brought out, set upon a hill, and made secure. Thus the weak have been strengthened, the wavering confirmed, the irresolute emboldened. Thus public attention has been awakened, public feeling interested, and public sentiment turned and brought to bear. Thus works have been performed, information distributed, agencies employed, and a thousand instruments set in motion which no industry of individual unassociated action could have reached. Let temperance societies be multiplied. Every new association is a new battery against the stronghold of the enemy, and gives a new impulse to the hearts of those who have already joined the conflict. Let us arise, and be diligent, and be united; and may the God of mercy bless our work.

THE DRUNKARD IN HIS FAMILY.

His example is seen daily in the house, and in the parent. It is seen by children so soon as they can see any thing, and long before their minds are capable of distinguishing its nature, or its tendency. The parent visibly regards spirituous liquors as a peculiarly interesting enjoyment of sense, at a time when they know no enjoyments but those of sense: of course they cannot but think it eminently valuable. The means of intoxication are also provided to their hand; and their own home, so far as a dangerous and malignant influence is concerned, is changed into a dram-shop. The mother, in the meantime, not unfrequently contracts the same evil habit from the father; and thus both parents unite in the unnatural and monstrous employment of corrupting their children.

What a prospect is here presented to our view! A husband and wife, to whom God has given children to be trained up by them for heaven, united together in taking them by the hand, and leading them coolly to perdition. What heart, not made of stone, can look at such a family without feeling exquisite distress, and the most terrible forebodings? Contemplate, for a moment, the innocent, helpless beings, perfectly unconscious of their danger, and incapable of learning it, thus led as victims to the altar of a modern *Moloch*, less sanguinary, indeed, but not less cruel than the heathen god before whom the Israelitish parents burnt their own offspring, and say, whether you most pity the children, or detest the parents.

Dr. Dwight.

CHILDREN OF THE FOREST.

In a remote settlement upon the head waters of the Delaware, where the people live generally by lumbering, and in most cases, with difficulty procure a bare subsistence for themselves and children, it pleased the great Head of the church, while the writer of this was preaching the Gospel for a little season among them, to pour out his Spirit, and greatly to revive his work. Multitudes on every side were found turning to the Lord. Let a minister of the Gospel enter their little cottages, and frequently, before he could be seated, even children would come around him, and inquire, with tears, what they should do to be saved. When asked, as they sometimes were, why they wept, they would reply, "Because we are so great sinners against God; we have offended him, and we fear his wrath upon us."

One evening as a prayer-meeting was held in the neighborhood, and many were weeping for sin, and an unusual solemnity rested on all present, just as the exercises commenced a middle-aged man arose, and with a faltering voice and evident emotion, said, "I have a request to make to the meeting." He paused for a moment, and then proceeded nearly as follows:

"As I was leaving home my two little boys came to me and said, 'Father, we wish to go to meeting; we must die as well as you, and have souls to be saved or lost, and we cannot be saved unless we are cleansed in the fountain of a Saviour's blood, and our darkened souls are enlightened by his Spirit. We hear the Lord is among the people, and we may never witness a revival of religion here again; we wish very much to go.' My dear children, said I, you have no clothes fit to be seen there in: they, however, still plead to go, and when I told them they were not in a situation to be seen at any public meeting, and must be content to remain where they were, they both sat down and wept. 'Well, father,' said they, 'if we cannot go to meeting, will you not ask the people to pray for us, that God may have mercy upon us, and give us new hearts, and wash our souls white in the blood of Christ?' This," he added, "is the request I have to make."

It is hardly necessary to say, that their case was remembered, many petitions directed to the throne of grace for them, and a deep interest awakened in their behalf.

Sometime afterwards, as I was making a religious visit to a family in a remote part of the settlement, while engaged in the exercises usual on such occasions, two boys entered the room, apparently about the age of ten and twelve years, and the woman of the house told me that they lived in the neighborhood, and were the children that a few nights before had been prayed for at the meeting.

I was much pleased in seeing them and having an opportunity of religious conversation with them.

Calling one of them to me, I said to him, "Well, my son, how is it with your soul? Do you think you have yet found Christ to be precious to you?" He replied, "I hope, sir, I have."

"Well," said I, "let me know a little how you got along: what it was that first made you concerned about your eternal interests, and brought you to seek your Creator in the days of your youth."

The following history, essentially, was then given by these young and artless pupils in the school of Christ; in narrating which, it is proper to remark, that I use my own language rather than theirs, and that several of the particulars embodied in the narrative were afterwards more fully learned from their parents and others. The principal facts, however, and the general tenor and import of their communications, were in substance as here recorded.

The first thing, said the one then standing by my side, that made an impression on my mind was a conversation which a travelling minister some time ago had at our house with my mother and us. Coming into the house, the first words he said to us were, that he called at our house to-day, not on a worldly errand, but on the concerns of the immortal soul; that he came to us in the name of the God of heaven, and wished a few moments' conversation. My father not being at home, my mother handed him a chair, and he sat down. He then requested to have a Bible. My mother arose, and after looking in several places, at length found the Bible in the back part of a small cupboard, covered with dust, and as she gave it to him, wiped off the dust with her apron.

"This dust," said he, looking at my mother with a

solemn countenance, "will rise up in judgment against you and your husband and children in the great day of final account. It is an evidence that the Bible is little regarded in your family, that there is here no morning and evening worship, and that you are living 'without God and without hope in the world.'" He further said that the Bible was God's word, and that He alone, by his Spirit, could enable us properly to understand it; and that before we undertook to read it, we should always seek for wisdom and guidance from on high, that we might not mistake the truth and plunge into error. Without prayer for the accompanying influences of the Spirit, many read the Bible, said he, to little purpose all their days, and at last go down to hell, as it were, with the Bible in their hands.

He then offered a short prayer, the substance of which was, that God, for Christ's sake, would pour the light of the Gospel into our hearts, that our souls might be cleansed from all pollution, and that God would take away the heart of stone and give us hearts of flesh. He particularly mentioned my father and mother, and my brother and myself, in his prayer; and when he remarked upon the awful eternity to which we were hastening, it seemed to go like a dagger to our hearts: mother wept, and I almost cried aloud from the distress I felt at the thought of entering eternity unprepared.

After prayer he read a part of the 3d chapter of John, where Christ taught Nicodemus the necessity of the new birth; and told us that these words applied equally to each one of us: that we could no more enter into the kingdom of God without a new heart than Nicodemus could.

After dwelling on this some time, he suddenly turned to my brother and myself and asked us if we ever prayed, if we made it a point to direct our thoughts to God and call upon his name the first thing we did when we awoke

in the morning. "For instance," said he, "how did you conduct this morning? What were your first thoughts when you awoke and found it was light? Did you think of God, or was your worldly business or play uppermost in your mind?" I candidly confessed to him what had been my own feelings, that the first thing I thought of was to get up and go about my play or my work, and that God and prayer had occupied no part of my thoughts.

He then addressed us particularly, and told us that the eyes of God, as a flame of fire, were about us every morning, and that God noticed whether we called upon his name or not. He further told us that we were manifestly living far from God, and in the service of the devil; that we worshipped the God of this world instead of the Lord of heaven and earth; that the curse of God was upon us, according as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and that if we should die in our present thoughtless, prayerless condition, everlasting misery would be our portion.

Many other things he said to us, the particulars of which I have in a great measure forgotten, but the effects of what was said cannot be effaced from my mind. I felt like a poor condemned criminal, and had not one word to say in reply. I was pained in my very heart. I tried to think of some good things I had done, but could fix on none. The more I looked back into my past life for something to comfort me, the more I recollected one sin here and another there, until it seemed to me that all the sins I had ever committed rose up before me, and that the minister was acquainted with them all. I felt that God saw me and was angry with me, and that if I should be called away from time to eternity I must be lost for ever. My feelings I tried to hide as long as I could, but was not able

to conceal them. I looked at my brother, and saw him weeping as I did, and, as he afterwards told me, from the same cause.

After finishing his address to us, he kneeled and prayed with us, and affectionately commended us to God and the keeping of his grace. Then rising to take leave of us, he took me by the hand, and said, Perhaps I shall never see you again till I meet you at the bar of judgment; will you, my child, set out in the strength of the Lord to pray at least three times every day, in the name of Christ, that God will give you a new heart, and take away the separating wall in your soul, until Christ the King of glory shall come in, old things shall pass away, and all things become new?

I told him, the Lord helping me, I would.

He then put the same question to my brother, and obtained a similar answer.

Then taking leave of our mother, he said, God in his providence has brought you into the married state, and you have become the mother of dear children, and what has been your conduct towards them? When they were first laid in your arms, did you by faith and prayer lay them at the feet of Christ, and with a broken and contrite heart entreat him to plant the seeds of piety early in their tender minds, that they might grow up before him as plants of righteousness, and become at last heirs of eternal life? Have you from day to day prayed with and for your children, and, as God commanded the Israelites, have you "talked to them of these things when you sat in the house, and when you walked by the way, and when you lay down, and when you rose up?"

Our mother replied that she had not, and seemed much grieved at her conscious omission of duties.

He then referred her to the example of pious men in

every age of the world; how solicitous they had been to cultivate religion in their families, and bring up their children in the fear of God—how ungrateful and unreasonable it was to live from day to day upon the bounties of a liberal providence, and yet not to acknowledge the hand whence her mercies flowed; and in conclusion he pointed her to the awful solemnities of the judgment-day, when she and her husband and children must meet their last great trial, and account for neglected duties and misimproved privileges.

Seeing her much affected with these questions and remarks, he likewise put to her the question he had proposed to us, and asked her whether she would not, in good earnest, from this day, seek her own salvation, and that of her dear family.

Being answered in the affirmative, he further said, "If your husband returns home this evening, will you endeavor to prevail on him to read the word of God and pray with you and your children?" She told him she would.

Then turning to us, he said, "Children, when your father comes in to-night, will one or both of you take him by the hand and ask him to pray with you before you go to sleep, and tell him as much as you can recollect of our conversation to-day, and remind him that God requires these duties of him, and that he must *soon* answer for it, if he neglects them, at the bar of judgment?"

We assured him that we would endeavor to do so in the best way we could.

"And tell him from me," said he, "to read the 16th chapter of Luke, beginning at the 19th verse."

This good man then left us, and the conversation of that day was the first thing that awakened my brother and myself to a serious concern about our souls. The promises we then made have not been forgotten, and God in great

mercy, as we trust, has given to us the consolations of his grace, and sealed on our hearts a sense of forgiving love.

The child having proceeded thus far with his affecting narrative, I inquired how they all fulfilled the engagement they had made respecting their father; whether they spoke to him as directed, upon his return home; what effect it seemed to produce, and what had been the exercises of their own minds before they found comfort.

Upon this, the same lad that had spoken before, continued in substance as follows:

When my father came in at night, my mother and we sat before the fire, and he, as usual, took his seat in the corner. He looked at our mother and us and said, "What is the matter with you all—you seem to be in such a serious mood?" Now, thought I, is the time to fulfil the promise made to the minister to speak to father on the concerns of his soul, and to ask him to pray for us. But I was afraid—I did not know but he would be angry. I inwardly prayed the Lord to help me, and then arose from my seat and went directly to him and took his hand in mine; but as I was going to speak, I burst into tears, and could not for some time say any thing; this very much affected my mother and brother, and seemed to alarm my father.

"My dear wife and children," said he, "what is the matter; what has happened that you seem to be all in such trouble?"

I then said, Father, you and we must all die, and perhaps before the light of to-morrow morning the soul of some one of us may be in eternity. There has been a minister here to-day, and he read to us in the Bible that we must be born again of the Spirit of God, and have new hearts, or we can never enter heaven; but on the contrary

must spend an endless eternity in "the lake which burns with fire and brimstone." The minister told us that it was your duty to pray with us every morning and evening, for that "God would pour out his fury upon the heathen, and the families that call not upon his name." And, father, you have never done this. We have never heard your voice in prayer; and how will you meet your family in the day of judgment, where you must account for every neglect of duty, and for every deed done in the body? God will help you to pray, if you make the attempt in earnest. If you try and do not pray more than a dozen words, if these come from the heart it will be prayer.

I said no more, and all was silent for a moment.

My father then, with a deep sigh, said, "What the minister has told you is no doubt the truth, and what you have mentioned of my neglect of duty my heart tells me is but too true. My very soul is troubled when I think how I have lived before you, and what an example I have set you."

I then mentioned to him the chapter the minister had directed him to read, and brought him the Bible.

He opened it and began to read of the rich man in hell, and of Lazarus in Abraham's bosom. He had not read far before I saw a tear fall upon the leaves of the Bible; he stopped reading, partly closed the Bible and said, Yes, children, there is a hell, no doubt; for these are the words of Christ, who never uttered a falsehood; and what a mercy of God it is that I have been kept out of it as long as I have. How many poor souls have been cut down in the midst of their sins, and sent to that place of misery where there is not a drop of water to cool their burning tongues, while God has spared me in my rebellion even to this day. When God made me the head of a family and a parent of children, I knew that my situation became a

very responsible one. I ought to have sought help from God to pray with you and for you; I ought to have committed you to his care from day to day, and besought him to cleanse your souls in the blood of Christ, that you might grow up as plants of righteousness; but I have neglected it. My heart condemns me, and how much more God, who is greater than my heart. Death is a terror to me. If I should die this night, I could look for nothing but the portion of the rich man of whom we have just read. I have neglected my own soul and the souls of my family, and at the bar of God you will rise up and be witnesses against me. It was God, I trust, who sent the minister to our house to-day, and may he reward him for his labor of love in conversing and praying with you and your dear mother, and thus discharging duties which I ought long ago to have attempted. And I now call you to witness that, God helping me, I will live no more as I have done; I will no longer restrain prayer in my house, but will begin this very night to seek God with my whole heart, and break off from those sins which have so long provoked him to anger. From this day, however broken and imperfect my prayers may be, there shall be a family altar in my house, and we must seek the Lord together in the best way we can. As regards the things of this world my heart does not accuse me. I have labored faithfully to get bread and clothing for you to make you comfortable. Many a time have I been out, even to a late hour of the night, laboring and toiling for you. My conscience does not upbraid me for neglecting your worldly interests; but, alas, I have lived only for this world, and have been as neglectful of my own soul and yours also, as if there were no hereafter and we were to die like the brutes. I have only sought the bread that perisheth, while that which cometh down from heaven has been but little thought of.

My father here paused, and after my mother had said a few words, regretting their neglect of duties, and urging the necessity of an immediate attention to the great concerns of their souls, he said, "Let us try to pray;" we all kneeled down, and he proceeded in substance as follows:

Oh Lord, for Christ's sake, have mercy upon me, and upon my wife and children. Pour down thy good Spirit upon us, and take away our hard and stony hearts, and give us hearts of flesh; send out the arrows of conviction, and give me unfeigned penitence for sin; let the great deep of sin be broken up in my soul, and show me all the abominations of my heart before it is too late. Help me to work out my salvation with fear and trembling; and let sin be slain in me by the power of the Holy Ghost; give me a spirit of prayer and supplication, and help me from this day forward to erect and maintain an altar for thy service in my house. Lord, help my wife and children to call upon thee aright, and give them, likewise, of thy grace to spend the rest of their days in thy service. Give us all hearts to believe on the Lord Jesus Christ to the saving of our souls, and let us all be thoroughly cleansed from all pollution in the fountain of his blood.

Here he stopped, and without getting from his knees, or any of us rising, he called upon my mother to continue prayer for a moment longer, when she began and poured out her soul in prayer very much as follows:

Oh God, have mercy upon me and my children and husband. Truly, Lord, my soul is stained with guilt in regard to the children thou hast given me, and my numberless provocations directly against thee. When I look over my past life, and remember my many broken vows, I am covered with confusion. When my children were born, I solemnly engaged before thee, that if thou wouldst be with me I would then serve thee; but, wretch that I have been,

as soon as thy mercies were experienced I forgot them: my heart went out to the creature and forgot the Creator. Little did I think that the children thou gavest me were still thine, and that I was in duty bound to bring them up in thy fear and to thy glory. Little have I thought of the value and importance of the Bible, which, in thy holy providence, thou didst put into my hands, and which, instead of perusing for my own instruction, and reading to my family for their benefit, I have permitted to gather dust for weeks and months unnoticed and untouched. When I call these things to remembrance, O God, guilt harrows up my soul, and I am afraid of thy judgments. Oh, for Christ's sake, cleanse my polluted heart, and blot out all my sins. Help me by the eye of faith to look away to Christ, as the stung Israelites in the wilderness looked to the brazen serpent. And O, remember likewise my husband and these dear children which thou hast given us. Take the veil from their hearts, and pour the light of the ever-blessed Gospel into their souls. O give them unfeigned sorrow for sin, and direct them by thy Spirit to a bleeding Saviour, even to that Lamb of God who "taketh away the sins of the world."

After my mother had ended, my father still continued in a praying posture, and told me and my brother to pray. This we attempted to do in a few words as well as we could. All continued silent for some time, and truly it was a solemn silence. We had witnessed a scene which filled our minds with deep reflections then, and made an impression which cannot be effaced.

Next morning my father appeared exceedingly unhappy, and when he came in to breakfast and sat down, mother seeing him so troubled, said to him, "Don't be discouraged; get the Bible and try to pray with us again this morning; look to the Lord for assistance, and he will not forsake those who hope in his mercy."

He accordingly took the Bible, and as he laid his hand upon it said, "This book, I am fearful, will one day rise up in judgment against us, for it has been indeed a neglected book." He then read a chapter and prayed with us; he seemed deeply affected throughout the whole exercise, and his mind seemed to be drawn out in very humble confession of sin and neglected duties.

When he arose, the first words he said were, "My sins have found me out; they rise like clouds over my wretched, darkened soul, and call aloud for vengeance. The Bible condemns me in every page, and expressly declares that 'the soul that sinneth shall die.' I am indeed fearful I have gone too far, and that God's mercies are gone for ever."

My mother tried to comfort him in the best way she could, and told him that it is written, "The blood of Christ cleanseth from all sin." But she was so troubled for her own sins that she was poorly qualified to administer comfort to others.

After breakfast, when my father went out to his labor in the woods as usual, he took the Bible with him, and as he left the house he said, "I do not know but it is a gone case with me, and that I have sinned away my day of grace. But if I must die, I will die praying, will die at the gate of mercy. If I must perish, it shall be at a Saviour's feet."

As he went on to his place of labor it was with a heavy heart; a sense of sin seemed to press him to the earth, and the tear of sorrow for his numberless transgressions frequently rolled down his cheeks and dropped along his path. When he remembered how kind God had been to him all his life, how he had fed and clothed him, and continued him in being when many others had fallen around him on every side, and remembered that he had, notwithstanding all this, lived as unmindful of his obligations to God as the brutes that perish, the view was almost insupportable.

When he came to the place where his work was, he sat down upon a log and opened his Bible, and read in the twentieth chapter of Exodus the law of God. This brought to his remembrance his misspent Sabbaths and his former profane use of the sacred name of God, and awakened in his heart a still deeper sense of his guilt and wretchedness. Instead of engaging in his labor, most of the day was spent in reading and prayer.

At night he returned home pensive and cast down. He said but little; prayed in the family apparently with deep penitence, and went early to bed.

Next morning he went out as usual to his labor, but still found much more of a disposition to read his Bible, meditate, and pray, than to attend to his worldly business. And while perusing the Scriptures, and reading an account of our Saviour's crucifixion, and of his kindness to his enemies, insomuch that even while suspended on the cross he interceded for them and prayed for their forgiveness, his heart melted into tenderness, and his soul seemed to overflow with love to Christ. He kneeled by the log on which he sat, and gave vent to his feelings in devout thanksgiving and ardent supplication; and while thus engaged comfort seemed to flow into his soul, the light of God's reconciled countenance to shine upon him, and a sense of pardoning mercy to rejoice his heart. But while he rejoiced it was with trembling, lest he should be deceived and speak a false peace to his soul; the burden of his prayer then seemed to be, that God would search him and try him, and let him not deceive his own heart; and that if he was indeed renewed by his grace he might have brighter evidence of it from day to day, and that the light in his soul, like the path of the just, might be brighter and brighter to the perfect day. His comforts seem to be those which the Holy Spirit communicates, for they have continued; his soul seems

greatly to rejoice in hope, and his walk to be such as becomes the Gospel.

With respect to our mother, she found no peace of mind from the time of the minister's visit until she found it, as she trusts, in the peace-speaking blood of the Redeemer. She is now walking in the hope of the Gospel; and since the revival here, she has been much engaged in holding little female prayer-meetings, and visiting those who were under concern of mind, and directing them to the Lamb of God who takes away sin.

Here the boy, who gave me the account which I have thus attempted to relate, closed his narrative, when I said to him, "My son, you have truly given me much satisfaction in telling of the religious exercises of your father and mother; but the main thing is yet behind, and that is, to hear something of *your own* experience from the time your father first prayed with you." He then proceeded, and gave me the following statement as nearly as can be recollected:

As I said before, continued he, my first conviction of sin took place under the prayer and through the conversation of that man of God who providentially visited our house, and was much increased from the circumstances which immediately followed in our family. Agreeably to the direction of the minister, I was much engaged in prayer to God for several days, that he would give me true repentance for all my sins; that he would take away the heart of stone, and give me a heart of flesh; that he would lift up the light of his countenance upon my soul, and enable me to lay hold of Christ by a living faith. I felt as if I never could give over this matter; for I saw plainly that, if I did not succeed, and should die without an interest in Christ, I was lost for ever.

My brother, at the same time, was exercised very much like myself, and every night when we went to bed, and every morning when we arose, we would kneel at our bedside and unite in prayer to God—first one would lead in prayer, and then the other.

For a long time before this I used to say over a short form of prayer every night when I went to rest, but my heart was not in it. As soon as I had done repeating the words I thought no more of God or my soul's concerns. My mind would run after worldly vanity, and sometimes I would fall asleep almost before the prayer was ended. I knew nothing of myself or my need of Christ. My soul was dark, and Satan was leading me directly down to hell by making me content with a form, and permitting me to pray just enough to ease my conscience, and no more. But now it seemed to me prayer came indeed from the heart. My form was laid aside, and I found no difficulty in calling on God for mercy and such blessings as I felt I stood in need of.

Formerly, when I awoke in the morning, the first thing that came to mind was either my play or my business; God was not in all my thoughts. But now it was very different; my first meditations were on God. I usually reflected in the morning what a mercy it was that I had lived through another night and was yet out of hell; I looked back upon my past life and saw that I had lived worse than the brutes, for they would own their master and bow their necks to man, but I had never acknowledged God as I ought, or bowed my heart to his laws. I never awoke without thinking upon the character given me by the minister, when, in answer to his question "what I usually first thought of in the morning," I told him either my play or my work, he said to me that I was a child of the devil, an heir of hell, and under the curse of a righteous God.

But now my brother and I not only endeavored to remember God every day in prayer before we left our room, but through the day we would retire together two or three times into the barn or woods and cry to God for mercy and the salvation of our never-dying souls. I continued in this way for some time, but could make no progress. I felt alarmed about myself, and though I could not restrain prayer, yet it seemed as if all my praying amounted to nothing. Sometimes I would think that I was indeed such a wretch that God would not hear or regard me; and Satan, taking advantage of my perplexity, would suggest to me that I did not pray aright; that my heart was not in my prayers; that to offer up such petitions as I did, and with so hard a heart, was only a solemn mockery of God, and that I had better give up prayer altogether. Sometimes I was almost ready to yield to his suggestions; but then again I would reflect that praying could not make my case worse: "If I stay where I am, hell will be my portion, and if I cry to God and am rejected, I can but go there at last; and who knows but the Lord may yet have mercy upon me, that I perish not?"

One day, as I went out alone to pray, I felt very dark and gloomy, and the temptation pressed me very hard to give up the subject of religion, but an observation the minister made to me came to my recollection, and in some degree comforted me. "The darkest hour," said he, "is just before day; and God's mercies are often nearest when the sinner is led to think they are gone for ever;" and if so, thought I, who knows but the day of my deliverance may be nigh. I bowed before the Lord again in prayer, and made lamentation over my hard and wicked heart, and entreated of him that Christ might be revealed to my soul the hope of glory, and that he would not leave me to perish in my sins, when there was "balm in Gilead and a Physician there."

While thus engaged, the dark cloud that so long rested upon me was removed, and my soul was filled with light, and joy, and love. I saw my sins were great, but I remembered that "the blood of Christ cleanseth us from all sin," and that he is "exalted to be a Prince and a Saviour, to give repentance unto Israel and the forgiveness of sins." My darkness was turned into day, and my mourning into rejoicing. The relief I found was obtained soon after my brother and I had been prayed for in meeting, and I trust was in answer to the prayers which had there been offered.

Here the lad ended his account of himself; and as the brother had in the meantime attended with great seriousness, and said little, I called him to me and inquired what had been the dealings of the Lord with him.

In his statement he corroborated the facts narrated by his brother, and gave me very satisfactory evidence, that he also had tasted of the grace of God, and was an heir of everlasting life. When, among other things, he stated to me how differently the concerns of the family were carried on from what they were a little while ago, it was with tears and emotions which almost choked his utterance.

Formerly, said he, there was a great deal of noise and confusion in our house, and we were all at times very unhappy. My father was somewhat inclined to intemperance, and used very ill language; and although when sober he was an industrious and tender parent, yet when a little intoxicated he treated my mother and us very unkindly. But now we have peace and comfort at home. Whenever he comes in from work and has a moment's leisure, he reads the Bible and endeavors to explain to us what he reads. No matter how late he comes in at night, he always reads a chapter and attends prayer before he retires to bed; and however hurrying his business may be in the morning, family

worship must first be attended, before we sit down to breakfast. No more spirituous liquor is brought home or admitted into the house, and no more profane language is heard. He is now providing good clothes for us to go to church in, as fast as he can; and he is very careful to see that we do not associate, as we used to do, with bad children in the neighborhood, and often asks us whether we pray every day in secret, and whether we enjoy the presence of God. He frequently advises us to guard against formality in prayer. If the heart feels hard and dull, he tells us not to give over prayer until we feel some moving of the Spirit on the soul, and have some evidence that we enjoy communion with God; for by neglecting this it is that we lose the comfort of religion, and by and by rest satisfied with the form without the power of godliness.

Every thing seems to go on well with us at present, and we have the prospect not only of enjoying much more comfort on earth than we ever had before as a family, but likewise of dwelling for ever together in that world where friends part no more; and all this we must ascribe, as a means, to the faithful visit of that dear man, whom God, in his providence, directed to our house to talk with us on the concerns of eternity.

The writer of this would state, in conclusion, that in visiting through the neighborhood he came at length to the family where these dear children lived, and found that their representation had been strictly correct. It was a family truly blest of God, and every member of it was walking, to appearance, in the light of his countenance.

From the foregoing account we may remark,

1. What a heavenly charity that is which furnishes the means of sending our faithful missionaries into the destitute

regions of the earth, to proclaim the glad tidings of salvation to millions sitting in darkness and the shadow of death.

2. How important is it that ministers of the Gospel, whether laboring as missionaries or settled pastors, should perform *family visitation*, and thus preach the Gospel from house to house. Their hearers cannot, under such circumstances, as in large assemblies, refer the word to their neighbors, but their consciences are made to address them with the emphatic language, "Thou art the man."

3. Lastly, we see the awful guilt of those parents who neglect the religious instruction of their families, and the sad foundation hereby laid of future remorse and sorrow. If their minds should be enlightened this side the grave to see their guilt, how will they lament, that they have so shamefully neglected their duties, and jeoparded the everlasting welfare of their children! And if they should not awake to a sense of their neglect until they meet their families in the world of woe, how dreadful will it be there to see the smoke of their torment ascending for ever and ever, and to feel the gnawing of that worm which never dies, and which is ever reminding them, that all this is because they obeyed not God—because they did not bring up their children in his admonition and fear!

No. 246.

JOSEPH ARCHER,

THE

CONVERTED SAILOR.

The subject of the following brief narrative was an illustrious example of the grace of God abounding to the chief of sinners. He was born in Salem, Massachusetts, in 1797; but before he had reached his 17th year, he had fallen into the company of licentious young men, and imbibed their habits. He thus forfeited the confidence of the mechanic to whom he was indentured, and, before he was of age, ran away.

His master could not be persuaded to receive him again, and in compliance with his own earnest solicitations, he was sent to sea.

His conduct on his first return voyage was such, that nothing but a regard for the feelings of his friends prevented the captain from turning him ashore at Cape Cod. Of his history during several subsequent voyages, some of which were long and highly perilous, little is known, except that his course was from bad to worse; and, according to his own testimony and that of his shipmates, he was a very ringleader in wickedness. Every energy of his naturally strong and vigorous mind was perverted to the service of sin.

When in port, he gave himself up to midnight revels and intemperate drinking. He has been known to lie in the street the whole night, unable to reach his lodgings, while his filthy and blasphemous language chilled the blood of every one passing by. Every thing that duty or affection could dictate was done by his relations to reclaim him, but without effect. He would seldom go to see them; and seemed voluntarily to have relinquished all claim to the affection of any one, that he might give himself up to the unrestrained influence of his own vile passions.

Such was his situation, when, passing down a wharf one Sabbath morning with some of his companions, he was met by Mr. B., the preacher to the sailors, who kindly invited him and his company to attend the Bethel, which was just at hand. The minister asked them a few questions, and learned that they were soon to sail in the ship Zephyr, for India. They went into the chapel, and were committed in prayer to Him "who holds the winds in his fists, and the waters in the hollow of his hand." At the close of worship Mr. B. spoke to them again, and as they were soon to be absent, where his voice could no longer reach them, he gave them a number of Tracts, which they might read when at sea.

Archer threw those which were given him into his trunk, and thought no more of them until two months after leaving port, when, being upon watch one night, he recollected them, went to them, and took one of them in his hands, as he said, "to while away the time."

It proved to be the messenger of God to his soul. "I was struck," said he, "to the heart; tears burst from my eyes, and I felt that I was a miserable wretch, and knew not what to do with myself."

Under a deep conviction that his misery was the result of sin, he immediately began to renounce open vices. "I knocked off swearing," said he, "and then I knocked off grog; for I was a great drinker, and used much profane language. But I found this did not give me relief. Then I thought I must pray to God for pardon. I tried to pray, but I did not know how. My shipmates asked me if I was sick; I told them, No; but I was sick at heart. I often walked the deck, and cried and prayed within myself; but I found no comfort. The more I read the Bible, the more I felt that I was miserable and undone for ever."

He seems to have hoped for consolation by avoiding gross sins, and performing religious duties. But he says, "I found I had not got clear of all my sins, for I was a Sabbath-breaker; and I found I had inward sins, and my thoughts were evil continually."

Thus did the Holy Spirit teach him the extent and spirituality of the divine law. Thus was he prepared to lie as a helpless suppliant at the foot of the cross.

When the ship arrived on the coast of Sumatra, the cargo came in so fast that he had little time for religious duties, and his anxiety, in a measure, subsided; though it appears that he manifested no inclination to his old vices. One day while going ashore for pepper, in a heavy surf, the boat upset, and the crew with great difficulty escaped a watery grave. This circumstance he records as making a deep impression on his mind. After lying upon the coast forty days, they weighed anchor, and sailed for home. During a part of the voyage they had watch and watch, and then he had many opportunities for reading and prayer. At other times, when at work all day, he would snatch time to read a few verses in the Bible, that he might "have something to keep wicked thoughts out of his mind." Sometimes he would try to close his ears against the idle conversation and indecent songs of the crew, by silently repeating two or three hymns which he had learned when a boy. So intently was he occupied with the concerns of his soul, that though surrounded by every temptation to return to his former wicked course, nothing could draw him aside. When he could not otherwise secure time and retirement for prayer, he would, as he afterwards said, "eat quick, that he might have opportunity to pray."

The ship arrived in port December 19, 1825. It is the concurrent testimony of the officers and crew of the Zephyr, that he was an example of obedience, sobriety, and faithful performance of ship duty.

During Archer's absence, Salem had been visited with a revival of religion, in which several individuals with whom he used to be intimate were hopefully converted to God. An anecdote of the manner of his meeting one of these former associates is so illustrative of his character, and the power of Divine grace, that the writer cannot refrain from inserting it.

A shop which he used to frequent for the purpose of obtaining the poisonous draught, was kept by a woman, whose first intimation of Joseph's arrival would often be the bursting open of her door, when he would perhaps fall prostrate on the floor, crying, "Mother, give me some rum." On his return in the Zephyr, he visited the same shop; but his cry was, "Mother, have you got any Bible here?" The woman herself had been awakened and apparently changed by the Holy Spirit during his absence. Their meeting was solemn. Both felt the need of pardon and salvation through atoning blood.

With his friends who had hopefully found Christ, he attended public worship on the Sabbath, and also evening prayer-meetings in the course of the week. His distress of mind increased, until one evening, returning from meeting, he went into his chamber, sunk with the apprehension that he was undone for ever. He fell upon his knees, and gave himself up, a helpless, agonized sinner, to the Lord Jesus. His description of this act of faith is, "I found I was ruined by sin; I had tried every way to help myself; I could not get rid of my wicked heart. All I could do was, to come and ask Jesus to do what he thought proper with me."

Quietness succeeded the storm. He says, "I thought I could put my *whole* trust in Jesus." He arose the next morning, filled with "the peace of God which passeth all understanding;" and it may with truth be said, that from that period till the day of his death his path was like that of the just. The unbelieving and the profane were often heard to acknowledge the power of religion, in transforming the character of Joseph Archer. Before, he had been known only as a daring sinner. Now, no corrupt communication was heard from his lips. Gentleness, humility, self-abhorrence, faith, hope, and tender solicitude for the welfare of others, marked his habitual conduct and conversation. Instead of going out in the morning to obtain a dram, he went almost daily to the place which he used most frequently to visit for this purpose, to read the Bible with the shop-keeper,

who had also hopefully become, as before intimated, a true disciple of Christ.

It is sometimes the case with those who become apparently pious, after having been for years openly immoral, that in some unguarded moment they are overcome by temptation; and thus their evidences are obscured. The confidence of others in their piety is impaired, and the cause of Christ is wounded. But, by the grace of God, it was not so with Archer. His path was onward and upward.

One of the effects of his piety was a deep solicitude for the spiritual welfare of those relations from whom he had before separated himself. An extract from one of his letters to his brother will show what tenderness and wisdom characterized his admonitions. He seems to fear that religious counsel from one who had been so abandoned would be offensive, and therefore mingles his exhortations with humble confession of his own wickedness, and grateful acknowledgment for his brother's kindness and good advice.

"I can hardly write as I wish to you, W——, I have been so bad; but I hope now, by the blessing of God, I am in another road. I know I have sinned against God and man; and if I had followed your advice, I should never have been so bad. But I hope and trust the Lord has forgiven me, and I hope you will. Oh, W——, my wishes and prayers are for your welfare in another world, as well as this." "The hour can't be far distant when we shall be called to give an account of the deeds done in the body; and if we are not prepared, what will be our doom? For Christ says, 'Verily I say unto you, except a man be born again, he cannot see the kingdom of God.' Meditate a few moments on this solemn thing, that there are but two places to go to. Think of these things, W——, and fly to Jesus for protection; for he says, any that come to him, let them be who or what they may, he will in no wise cast out. And do you doubt his word? Don't think hard of my advice, for I think it my duty to speak in time, before it be too

late; for to-morrow we may both be in our graves, where there is no repentance."

His last letter to this relative, written at Matanzas but two months before his death, contains the following passage:

"Time has swift wings. Seek the Lord while he may be found; for death may come as a thief in the night, at the hour we know not; and in the twinkling of an eye we may find ourselves in eternity. Oh, W——, there is a Saviour provided for all that will but come. His name is JESUS."

There is reason to believe that these affectionate and earnest appeals, accompanied as they doubtless were with many prayers, were blessed to the conversion of the individual to whom they were addressed, and also of his wife; and both have since made a profession of religion.

In no way was the change in Archer's character more strikingly exhibited, than in his *unceasing efforts to do good to sailors.* In port, he often persuaded them to go with him to meeting. He was strongly inclined to relinquish going to sea, and resume the trade which he had learned in his youth; but so solicitous was he to repair the injury he had done among seamen, that he resolved to tear himself away from the religious privileges which he enjoyed at home.

When preparing for a voyage, he would take unwearied pains to collect Testaments, Tracts, and other good books, to distribute on board, and in ports to which he might sail. He looked forward with great interest to the opportunities which a voyage would give him to benefit his seafaring brethren; yet seemed to go trembling, lest he should be left to dishonor religion, and thus hinder their salvation. His zeal was accompanied with discretion and kindness. He seemed carefully to consider how he could best approach the consciences of his associates; and so successful was he in winning their confidence and affection, that his admonitions were almost uniformly received with kindness:

while numbers, convinced by his arguments, abandoned the use of profane language, others carefully avoided wounding his feelings by the use of it in his presence.

He sailed on the 8th February, 1826, in the brig Nereus, bound to Baltimore, South America, and Madagascar. Upon this voyage he read prayers and the Bible with the crew in the evening, whenever he could do so without interfering with ship duty. The following passages from one of his letters, dated at Baltimore, show how intent he was upon doing good:

"I have sent Baxter's Call to ———, and hope he will be benefited by it. Many of the crew are wicked. I converse with them and pray for them, and I trust the Lord will open their eyes and show them their sins, before the voyage is ended. It does my heart good to come below and see them reading the Tracts, or other good books. I keep them in their way as much as possible. When I hear them swear, I talk to them about it. Our ——— was a great swearer; I have promised to give him a silver dollar if he will leave off, and he has promised to try."

His example and exertions were not without effect. Swearing and drinking were in a great measure laid aside; and one of his shipmates writes that, "in consequence of Archer's influence, the crew lived more agreeably among themselves, and paid a stricter deference to the commands of their officers."

He kept a private journal, in which he appears to have written every Sabbath. It evinces habitual watchfulness, acquaintance with his own heart, ardent desires for holiness, delight in religion, and deep solicitude for the eternal well-being of others. The limits of this sketch forbid the insertion of more than a few passages; from which it will appear that the efforts and prayers of this devoted man, on ship-board, were blessed in the outpouring of the Holy Spirit, and in bringing some with whom he sailed to Christ.

"*Feb.* 15, 1826. This day, on account of ship's duty being so urgent, I have neglected the closet. But I hope

the Lord heard my prayers while at work. I find it a great comfort to me to keep a verse of the Bible in my mind while at work."

"*April* 9. When I am reading some Christians' experience, and see their zeal towards God, and then look at myself, and see how cold I am, it makes me cry out, that I am yet in the gall of bitterness, and under the bond of iniquity. It fills me with doubts and fears.

'Lord, decide this doubtful case.'"

"15. I find much comfort in reading, and in communion with God; but it seems sometimes as if I were in a backsliding state, which makes me tremble. O my soul, how must thou appear in the eyes of God, after he has done so much for thee? These words seem precious to me; I have read them over and over again: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you.'"

"*May* 21. We have had precious seasons below every evening this week, in reading and other religious duties. I have had sweet meditations on divine things. O that I could spend the remainder of my days with Christians. This day on board an American vessel, at meeting. How beautiful it is to see sailors assembled together on board ship, to worship Him who protects them through the dangers of the sea."

"24. I find sweet meditations, sailing along the Brazil shore, seeing the wonderful works of God upon both land and sea. I saw a mountain, at the distance of about four miles, with a flagstaff upon the top of it, which put me in mind of Calvary, where Christ was crucified, and led me to serious thoughts."

"*July* 3. I think I have enjoyed the presence of God much this week, for prayer seems to be my delight. When I am in prayer, I am melted in love. I have felt so that I could not say enough. I could not express myself as I wished. But we are taught that we are not heard for our much speaking. O now for a few moments' conversation

with a Christian friend. I have conversed with ——— and ———, and I think there is reason to believe that the Lord has begun a great work on board. O that I could see the whole world praising God."

"27. Am I one week nearer the kingdom of heaven? I know it is my duty to serve God, and at times it is my delight. But O that indwelling sin, that draws me from my God. O Lord, without thine assistance I shall never be happy in this world, nor in the world to come; for to go back into my old ways of sin, and crucify our Saviour afresh, is more than I can dare to think of. Thanks be to thy name, I have some glimmer of light from thee at times, and then I can say, with the Psalmist, 'How sweet are thy words unto my taste; yea, sweeter than honey to my mouth.'"

"*October* 12. We have been lying in the sickly port of Majungo, Island of Madagascar, seventy days, with no sickness on board, while there have been many of our countrymen seized by the cold hand of death. The Lord has had mercy on us, and kept us from sickness, and we have left port all in good health. 'O that men would praise the Lord for his goodness!'"

"*December* 27. I find that I have an evil temper, that is raised upon trifling occasions against my shipmates. It is probable that they do not see it as I do; but I think it is far from being the temper of our Saviour, which was meek and lowly. I feel at times that I loathe myself on account of the sin that dwelleth in me. Oh God, deliver me from mine enemy—sin."

"*Jan.* 7, 1827. O Lord, thou art to be glorified! What a contrast is to be seen in some of our crew! eight months ago, blaspheming the name of God; now, daily on their knees in prayer to him; willing to give up all for Christ. O Lord, I trust thou hast heard and answered my feeble prayers. All glory is thy due."

"*February* 4. This past week I have seen much of the corruption of my heart. O God, open my eyes, and show

me exactly what I am, and bring me down in deep repentance for my sins; and deliver me from seeking comfort in any other way than the blood of Jesus. Draw me from Satan's service with that precious magnet, thine only Son, that I may spend the remainder of my days serving thee. Thou who 'turnest the rock into standing waters, and the flint into fountains of waters,' subdue this stubborn, haughty, corrupt heart of mine, and make me, not a half, but a whole Christian, that I may serve thee without intermission, now and hereafter. Amen."

"12. This afternoon, below, hearing the life and death of Harriet Newell read. O that I was, like her, qualified to spread the Gospel among the heathen! My heart seems to burn with love to God. O that I was a true Christian, as I trust she was. I felt as though I wanted to give myself up wholly to God, to be received through Jesus Christ. Afterwards I was called to the helm, and there, while meditating on the case of Mrs. Newell, I felt as it were wrapped up in Christ. I lifted up my heart in a way that my tongue cannot express. O, thought I, if I was at home now to consult with some pious minister of the Gospel concerning giving myself up unto God and all I possess! I feel as if I wanted to give myself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone. But yet I feel afraid, my heart is so deceitful; I am afraid of bringing reproach upon the cause of Christ, by falling back from my vows to God. O for divine assistance to aid me in this solemn work. What I do, may I seriously reflect upon it. I feel in my heart, like David, to do it; but shall I hold out to the end?"

"*March* 11. Once more, by the blessing of God, I am in sight of the land of my nativity. Surely, I ought to be grateful to the great Preserver of mankind, whose hand has kept me through the storms upon the boisterous ocean, when each wave seemed to threaten death. O for a heart to praise God for his mercies towards me!"

A few days after Joseph's arrival, he went to Andover

to see the Rev. Mr. Cornelius, his former minister. His deportment and conversation evinced much maturity of Christian character. He was sober, humble, and unobtrusive, and appeared like one who maintains an habitual sense of the importance of eternal things. He was much interested in seeing the Theological seminary, and delighted with the sight of so many young men who expected to preach the Gospel. In reference to his own ardent wish to do good he exclaimed, "I should like to list aboard that ship," pointing to the seminary.

After attending evening worship in the chapel, he remarked, that "the man made a good prayer, but he did not pray for sailors." How often has this omission called forth expressions of sorrow from sailors! Do not the temptations, hardships, and dangers encountered by this interesting class of our fellow-men, entitle them always to be remembered in the great congregation, from which they are necessarily excluded a great part of their lives?

When he was about to return to Salem, Mr. Cornelius gave him Baxter's Saints' Rest. "O," said he, "this is the very book I have been wanting." He could scarcely speak when taking leave, and went away wiping the tears with the back of his hand from his weather-beaten cheeks. This was his last interview with his minister. Several months afterwards, in a letter to one of his friends, he says, "If you see Mr. Cornelius, do not forget to thank him for me, for the Saint's Everlasting Rest; for I find it to be meat and drink to my soul—a heavenly book indeed."

In accordance with the ardent wish expressed in his journal, to enter publicly into covenant with God and his people, he offered himself as a candidate for admission to the church. His simplicity, humility, and self-distrust, rendered his examination very interesting. He begged the church to "be very thorough with him." He was cordially received, and made a public profession, and expected to have joined in the celebration of the Lord's Supper before going to sea. But the Nereus, in which he was again to

sail, left port in less than two weeks from the time of her arrival; and before her return, Joseph was, we trust, admitted to the communion of the "spirits of the just made perfect"—to the presence of that Saviour, in whose blood he so often prayed to be washed.

It has been mentioned that, during the preceding voyage, he maintained evening worship in his watch. On this voyage he was second officer, and with the approbation of the master, conducted worship daily in the cabin. He thus mentions the circumstance: "I have enjoyed myself very well since I left home, for we have worship every Sabbath at sea, and prayers every evening, fore and aft, which makes every thing go on beautifully, you may depend." He also held a weekly prayer-meeting on board.

In another letter, supposed to be the last which he wrote, dated May 20, 1827, he says, "God has blessed me with meeting two or three out of the multitude of souls here, who I trust are sitting at the feet of Jesus, which is a great comfort to me. We have met several times for reading and prayer, and I have found them to be precious seasons. No one knows how to prize those privileges which you enjoy daily at home, but those that are deprived of them."

When the brig was nearly ready for sea, Joseph was suddenly seized with the yellow fever. The captain would have persuaded him to remain behind, for the sake of medical attention; but he was convinced that he could not recover, and insisted upon being put on board, that he might not die among strangers. Every thing was done for his restoration which kindness could dictate, but without success. He bore his sufferings, which were severe, with the utmost patience, and employed the intervals between the paroxysms of fever in solemnly exhorting those about him to repent and come to the Saviour. He rejoiced in the prospect of death, said he longed to be with his Redeemer, and to be free from sin. He died June 11, 1827, four days from Havana, *in the arms of a young man who had been brought to a knowledge and love of the truth through his instrumentality.*

WHO SLEW ALL THESE?

AN AUTHENTIC NARRATIVE.

About twenty years ago, Mr. and Mrs. ——, decent and respectable people, removed with a family of children from the country to a neighboring town, where they purchased a small house and lot, and lived very comfortably. Their family, however, increasing to five boys, they removed to the shore—the town being situated on a river—and in addition to their former means of obtaining a living, erected a sign, and provided "entertainment" for such as chose to call on them. They were temperate people, accounted honest, and sent their children to the most respectable school in the place. In a short time it was perceived that they too frequently partook of the "entertainment," as it is called, which they provided for their customers. The habit of daily measuring the poison to others, induced them to taste for themselves; their house was not as respectable as formerly; restraints were removed; and although they were not drunkards, they gave evidence that they used too freely the deadly drug which they fearlessly handled. If the temperance reformation had been at that time commenced, they might have been warned of their danger, and saved from ruin; but nothing arrested their progress in the path of the destroyer.

Their children, who used to be clad with garments which denoted a mother's industry, soon began to bear marks of neglect, and were by degrees withdrawn from the school—their parents, because of *hard times*, not being able to support them there. They consequently lounged about, became acquainted with the customers at the bar, and learned their evil habits, especially that of drinking.

The parents had commenced the sale of intoxicating drinks to become rich; but at the end of a few years it had reduced them to poverty. They had lost their respecta-

bility, their honesty, and their property, which was mortgaged for rum; their children had become vagabonds, and their house a receptacle of vice. Of all their five sons, not one escaped the infection; they and their miserable parents wallowed in the mire together.

In consequence of the dreadful excess to which she had abandoned herself, the imagination of Mrs. —— became disordered, and conjured up horrible visions. In her fits of the *delirium tremens*, she fancied herself bound with a belt of brass, to which was attached a chain held by the great enemy of souls, who had indeed enchained her with this most dire and effectual of all his spells. She would cross the room with the rapidity of lightning, screaming that he was winding up the chain, and she *must go*—she *could not* stop. She was afraid to pass her own threshold, and fancied she heard unearthly voices, and saw spirits black and hideous all around her. "There they sit," she would say, "J——, M——," mentioning the names of all her children; "there they sit, grinning at me, and telling me I sent them to hell: they are on the beams and in the corners, and wherever I go."

The writer of this has often witnessed her desperate struggles; has seen her, when a gleam of reason came over her mind, weep in bitterness over her ruin and misery; has heard her confessions of deeds of villany committed under her roof; and has heard also her solemn vows to refrain from that which wrought all this misery and sin; but after all this, has seen her "seek it yet again."

All the arguments which religion can offer were set before her, and she often felt, or appeared to feel, their force, and resolved; but the deadly wave seemed to have retired to gather new force, and again swept over her and prostrated her lower than "the beasts that perish." There can be no more effectual barrier against the voice of conscience, the powerful influence of natural affection, and the strivings of the blessed Spirit of God, than the use of intoxicating drinks.

He husband had made himself literally a beast: his appearance was scarcely human; bloated, discolored, tottering, uttering curses, and sometimes threatening her life. Her constitution after a while gave way, and she sank in death, snoring out the few last days of her existence in a state of stupor, covered with rags and filth. Her husband had so benumbed every feeling of humanity by his excess, that he seemed very little affected by her death; and to one who reminded him of their former respectability, and spoke of the wretched state to which they were reduced, urging him powerfully, over the dead body of the self-murdered wife, *now* to desist, he replied stupidly, that there is an *eleventh hour*.

Four or five years have elapsed, and he is still in the same state of beastly degradation—his property entirely gone, and he occasionally earning a few cents, with which to purchase the poison which is consuming his vitals, and rendering him stupid and dead to every motive that can be urged for reformation.

Two of the sons of this unhappy man have gone down to death in an awful manner. Another, in an affray occasioned by intoxication, received such an injury in the head, that his intellect has suffered, and he is subject to fits of partial derangement. The other two are very intemperate; one of them apparently lost to all sense of shame.

The circumstances attending the death of one of these young men were extraordinary. He had become subject to fits in consequence of his intemperate life; and his wife following the same course, they were obliged to give up keeping a public-house, and he maintained himself by fishing. He frequently stopped colored people and others who were advertised as runaways, and obtained a reward for returning them to their masters. He was brutally cruel in his treatment of those who thus fell into his hands, and on one occasion, having apprehended a young colored man on suspicion of his being a runaway, he confined him; and taking him in a boat to his master—who had sent him from home

on business—as he was returning, he fell from the boat, probably in a fit, and sank like lead into the mighty waters. On the following day search was made for his body, which was found swollen and disfigured, and laid in the grave.

His brother, the youngest of the five, had not reached his twentieth year, but had given himself up to the influence of the vice which has proved the destruction of his family, until he also was subject to fits. Not many months ago he was seized with one, being then intoxicated; he was recovered by the by-standers, and crawled to a small sloop lying partly on the shore for repairs: he laid himself down there, and was found, ten minutes afterwards, *dead*, with his head partly under water. It was supposed that another fit had seized him, and that in his struggle he had fallen and suffocated.

This is a melancholy history, but a true one. Many circumstances rendering it more striking are suppressed, as some of the parties are living. The old man, but a short time ago, was warned again, and the question put to him, "What are the benefits of this practice?" "It *fattens graveyards*," he replied, with a distorted countenance and a horrid laugh.

Yes, such are the dire results of intemperance; and of intemperance not born with one, but brought on by a temperate use of ardent spirit. These facts are well known. They are published with the hope of their proving a restraint to some one who, trusting in the strength of principle, may occasionally taste this destructive poison.

"Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder." Go to God for strength to resist temptation; practice entire abstinence from all that can intoxicate; repent of sin, and trust in the mercy of Christ; and you shall be safe for the present life and that which is to come.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

ZUINGLE,

THE SWISS REFORMER.

The apostles were commanded to go forth, not in the strength of human powers, not relying upon genius, eloquence, or authority, but in the strength of the Gospel; and they conquered, where the noblest powers of man would have been but as the dust of the balance.

The command was given for all times, as well as for the apostolic age. While it declared that the great work of God was not to owe its triumph to any vanity of man, it declared that simplicity, sincerity, and moral courage, qualities that may be found in every rank of man, however divested of the more showy gifts of nature or fortune, are enough to achieve the hallowed and immortal successes of the Gospel. No Christian can be suffered to shelter his indolence under the pretext that he has not the brilliant faculties which influence the world. The mightiest changes that the earth has ever seen were made by men whose chief talents were love of truth, love of man, and love of God. The life of the first reformer of Switzerland is an illustrious example.

Ulric Zuingle was the son of a peasant of the Swiss valley of Tockenburgh, and was born January 1st, 1483. He was destined for the church, and was sent successively to Basle, Bern, and Vienna, where he acquired the meagre literature usual in the fifteenth century. After four years' residence at Basle, he was ordained by the Bishop of Constance, on being chosen by the burghers of Glaris as their pastor. From this epoch commenced his religious knowledge. It occurred to him, still in the darkness of popery,

that to be master of the true doctrines of Christianity, he should look for them, in the first instance, not in the writings of the doctors, nor in the decrees of councils, but in the Scriptures themselves. He began to study the New Testament, and found, what all men will find who study it in a sincere desire of the truth, and in an earnest and humble supplication to the God of all light and knowledge for wisdom, that in it was wisdom not to be taught by man.

In this study he pursued a system essential to the right perception of the Scriptures. He was not content with reading over the text: he labored to investigate its difficulties. He studied it in the original, and with so much diligence, that to render its language familiar to his memory, he wrote out the entire Greek of St. Paul's Epistles, and crowded the margin of his manuscript with notes of his own, and observations from the fathers. As his knowledge grew, he was astonished to find that some of those doctrines of the Romish church, which he conceived fixed immutably, were not discoverable in the New Testament. To clear up his perplexing doubts, he carefully examined the texts on which the canon of the mass was declared to be founded; but by adopting the natural rule, of making Scripture its own interpreter, he convinced himself of the feebleness of the foundation. He now passed from discovery to discovery: he examined the writings of the primitive fathers, the immediate followers of the apostolic age, and ascertained that they differed in a singular degree from the prevalent doctrines of Rome. From the fathers he passed down to a general study of the later theologians, and found in some, denounced by Rome as heretics, the very opinions which he had been taught by his solitary study of the Scriptures. In the works of Bertram on the Eucharist, he found opinions in the ninth century opposed to those of the papacy. In Wickliffe's writings he found fatal arguments against the invocation of saints, and conventual vows; and in those of Huss, the martyr, open and resistless reprobation of the

tyranny of the papal power, and the temporal ambition of the Romish priesthood. To eyes once opened by the book of all holiness and wisdom, the delusion rapidly gave way on all sides. From seeing that the doctrines of the Romish church were grounded on perverted interpretations or imperfect knowledge, he turned to its practices. In unaccountable contrast with the inspired denunciations of the worship of idols, he saw the people bowing down to images, and attributing the power of miracles to pictures, statues, and fragments of the dead.

He saw the Scriptures, on the one hand, proclaiming ONE MEDIATOR, and one alone. He saw the papacy, on the other, proclaiming hundreds and thousands, in saints, statues, and bones. One sacrifice, once offered for all, "without money and without price," was the language of inspiration. A thousand, a million sacrifices every day, and for the individual who purchased them, was the act of popery. "Be not lords over God's heritage," were the dying words of the apostle. "Be kings, conquerors, rulers of all nations," was the maxim of those who declared that they held their right in virtue of St. Peter's supremacy. "The servant of the Lord must not strive," said the Scriptures. "The servant of the Lord must strive," says the other, "and hunt down, and chain, and massacre those who will not believe that he is the supreme depository of the wisdom of God, the vicar of God on earth, the spiritual lord of mankind, the opener of the gates of heaven, the sentencer of eternal misery to whom he will."

It is one of the most admirable features in the character of Zuingle, that nothing could urge him into precipitancy.

Those truths were irresistible, yet he knew the hazard, even to truth, from rashness. He had a double distrust, first of his own mind, next of that of the multitude. He felt that the eagerness to throw off prejudices has sometimes been itself a prejudice; and he determined to abstain from all public declarations of his sentiments until they were

unchangeable. To try them by every test, he kept up a private theological correspondence with a large circle of learned men; but in his sermons he avoided all dispute, and by a course which is perhaps, after all, the true way to shake error from its strongholds, the simple preaching of the uncontradicted and essential doctrines of Christianity, he gradually softened the repugnance and purified the corruption of the public mind. In this course he continued for ten years.

But his career was at length to receive a more vigorous and defined direction. That inscrutable Providence, who orders the most minute events for the furtherance of the cause and kingdom of his Son, whether in the affections or prosperity of his devoted servants, ordered the chief circumstances of Zuingle's life in a manner apparently the most favorable that a preacher of the Gospel could have chosen.

The direction of the opulent and highly-privileged abbey of Einsiedlen, in the canton of Schweitz, had been lately given to Theobald, Baron of Geroldseck, a man of noble birth, who, after receiving an education more fitted to the noble and the soldier than to the churchman, had become a monk. He brought with him from the world ideas superior to the cloister, and one of his first purposes was to make his community entitled to literary distinction. Zuingle's character for intelligence and study reached him, and he offered the pastor of Glaris the preachership of the convent. Its opportunities of knowledge and literary association were so obvious, that Zuingle accepted the offer, though the people of Glaris were so much attached to him that they kept their pulpit open for two years, in the hope that he might change his mind and return.

At Einsiedlen, Zuingle found all that was still necessary to invigorate and accomplish his mind for the great work that lay before him. The library contained the chief theological labors of the church, a large collection of the fathers, and the volumes of the leading restorers of learning in Ger-

many. Among the monks were some active and zealous minds, whose names are still distinguished among the reformers. And at their head was a candid and high-spirited noble, who, in an age of papal violence, had the manliness to encourage their inquiries, the sincerity to follow the truth, and the singular intrepidity to reduce it to practice. Zuingle had no sooner proved that it was unscriptural to believe in the pardon of sins for money, than Geroldseck ordered the effacing of the inscription over the abbey gate, "*Here plenary remission of all sins is to be obtained.*" It was no sooner proved to him that the worship of relics was unholy, than he ordered the relics to be taken from the altars and buried. The nuns had hitherto read only the Romish liturgy; he ordered that they should be supplied with the New Testament.

Their vows had hitherto been irrevocable; he ordered that all conventual license should be strictly restrained, but that every nun should be at liberty to leave the walls and marry if she so willed. Under such a governor, prudence alone was necessary to solid success, and prudence was one of the finest attributes of Zuingle. In his twofold office of preacher and confessor, a rash or ambitious spirit might have had great means of disturbing the general peace by irritating public opinion. He wisely abstained from this hazardous and fruitless course; left the prominent superstitions to be detected by the increasing intelligence of the people, and holily labored to convince them only of righteousness, temperance, and judgment to come. Thus, without offending their prejudices, he enlightened their understandings; and having disclosed the pure and visible beauty of the truths of God, safely left his hearers to sentence for themselves the humiliating observances, groundless doctrines, and tyrannical assumptions of Rome.

With the force of his clear and sincere mind turned to the great subjects of Christianity, he must have been in a constant advance to a more vigorous conviction of the errors

of the popish system; and the time must arrive when that conviction would declare itself. But the piety of Zuingle was the direct reverse of the desire of exciting popular passion.

The first appeal of the Swiss reformer was to his ecclesiastical superiors. His addresses to the Bishop of Constance, and the Cardinal of Sion, pointed out for their correction the errors which it was in their power safely to extinguish, but which could not, without public danger, be left to be extinguished by the people.

"The revival of letters," said some of those manly documents, "has lessened the popular credulity. The people begin to blame the idleness of the monks, the ignorance of the priesthood, and the misconduct of the prelates."

"If care be not taken, the multitude will soon lose the only curb capable of restraining its passions, and will go on from disorder to disorder."

"A reformation ought to be begun immediately, but it ought to begin with superiors, and spread from them to their inferiors."

"If bishops were no longer seen to handle the sword instead of the crosier, and ecclesiastics of all kinds to dissipate in scandalous debauchery the revenues of their benefices, then we might raise our voices against the vices of the laity, without dreading their recriminations. Yet a reform in manners is impossible, unless you first get rid of those swarms of pious idlers who feed at the expense of the industrious citizen, and unless you abolish those superstitious ceremonies and absurd dogmas, equally calculated to shock the understanding of reasonable men, and to alarm the piety of religious ones."

The Cardinal of Sion was a man of talents, who had raised himself from obscurity into high political influence with the court of Rome. The strength of his understanding made him feel that his remonstrant was in the right, and he promised to lay the statement before the pope.

But the cardinal was more a politician than a priest, and he shrunk from offering so obnoxious a topic to the stately and luxurious selfishness of Leo X. The son of the Medici had more engrossing objects than the purification of the church—to aggrandize his family, strengthen himself as a monarch by foreign alliances, distinguish his name as that of the great Mæcenas of the age, adorn his city by noble monuments of the arts, and in St. Peter's build a temple worthy of the pride of a religion which claimed the supremacy of mankind.

But the period had arrived when profound study, continued interchange of opinion with the leading philosophers and divines of his country, and holy convictions, matured during many years, had fitted Zuingle for the solemn and public commencement of his work of immortality.

For this perilous effort, which required the heroism of the age of the martyrs, the great reformer chose a prominent occasion. The history of the convent of Einsiedlen was a striking compound of the wild legend and fantastic miracle of the dark ages. In the ninth century a monk of noble family, probably disturbed by some memory of the furious excesses of the time, determined to hide himself from human eyes, in the most lonely depths of Switzerland.

The spot which he chose was even then called "the gloomy forest." Here he built a chapel and a hermitage, and after a solitude of twenty-six years, closed his career under the daggers of a banditti. A miracle, it is said, sanctified his death. Two crows, his only associates in the wilderness, flew on the track of the murderers, screaming round them, until, in the market-place of Zurich, the popular suspicion was fixed on the robbers, and the crime was finally confessed and avenged.

Pious curiosity was now attracted to the forest; wealth followed curiosity, and a monastery rose on the foundation of the hermitage. A further miracle, says the legend, attested the good-will of the "Virgin," to whom, and to the

"Martyrs of the Thebian legion," the establishment was dedicated. The Bishop of Constance, with some of the neighboring prelates, had arrived to consecrate the convent, when, in the night, before the ceremony, the bishop heard superhuman voices chanting hymns in the church. His pious scruples started at the guilt of adding superfluous consecration to that shrine which had been already declared holy by celestial homage; and the next day refused to perform his function. He was, however, entreated so perseveringly, that he was on the point of mingling the human office with the divine, and he approached the altar. But a mysterious oracle, according to the legend, pronounced in the ears of the terrified prelate, and the wondering people, "*Cessa, cessa, frater; divinitus capella consecrata est*"—"Forbear, brother; the chapel is divinely consecrated." The rebuked bishop shrunk before the supreme sanctification, and the multitude returned home, only to bring the fruits of sanctity that monkism loves, to the altar thus conspicuously hallowed. The robber nobility and princes of the tenth century, who had many an act of blood to atone, washed away their crimes by giving a portion of their pillage to the convent of Einsiedlen. In the spirit of a time which always combined temporal ambition with spiritual influence, the abbot of this opulent establishment soon disdained the humble rank of a pastor, and demanded to be a sovereign. Through what intrigues the dignity was obtained, we cannot now inquire; but under Rodolph of Hapsburgh, the founder of the Austrian monarchy, the abbot of Einsiedlen took his place among the princes of the "Holy Roman Empire." Where opulence and rank were fully obtained, sanctity could not be far. An image of the Virgin was discovered accordingly, more genuine than all the past, more wonder-working, and more productive to the sacred treasury.

The glory of this wooden Empress of the heavens, healer of diseases, and extractor of money, beamed with undimin-

ished radiance for nearly half the duration of Rome, and even in the sixteenth century (from her rising in the eyes of the faithful) her splendors had scarcely approached their setting.

Once every seven years the consecration of the chapel was solemnized with great pomp. The event itself had been fixed in the papal history by a bull of Leo the Eighth, and the details had been preserved for posterity in a volume entitled, "*De Secretis Secretorum.*" It was there stated to have been performed "according to the Romish ritual in such cases made and provided; the Saviour himself officiating, attended in this ceremony by the necessary number of angels, evangelists, martyrs, and fathers." To give farther evidence of which fact, "it was stated that our Saviour concluded the ceremony by striking the fingers of his right hand into a stone at the chapel door." The marks were worshipped, kissed, and prayed to by thousands of pilgrims, down even to the year 1802, when the stone fell, and the holy marks never recovered the disaster.

On the festival of this "Consecration of the Angels," Zuingle ascended the pulpit. The concourse was immense from the whole range of Switzerland, and every ear was turned to catch the panegyric of the "Mighty Mother" and the "Host of Glory" that had descended to pour the oil of holiness on that selected spot of the world. But a mightier strength, that was to break the power of the idol, was there. With the sincerity and the zeal of a new apostle to the Gentiles, Zuingle thundered on them.

"Blind are ye," exclaimed he, "in seeking thus to please the God of earth and heaven. Believe not that the Eternal, He whom the heaven and the heaven of heavens cannot contain, dwells especially here. Whatever region of the world you may inhabit, there he is beside you, he surrounds you, he grants your prayers, if they deserve to be granted. It is not by useless vows, by long pilgrimages, by offerings to senseless images, that you can obtain the favor of God—

that you can resist temptation, repress guilty desires, shun injustice, relieve the unfortunate, or console the afflicted. These alone are the works that please the Lord.

"Alas, alas, I know our own crime. It is we, the ministers of the altar—we, who ought to be the salt of the earth, who have plunged the ignorant and credulous multitude into error. To accumulate treasures for our avarice, we have raised vain and worthless practices to the rank of good works, until the people neglect the laws of God, and only think of offering compensation for their crimes, instead of renouncing them. What is their language? Let us indulge our desires; let us enrich ourselves with the plunder of our neighbor; let us not fear to stain our hands with blood and murder. When all is done, we shall find easy expiation in the favor of the church.

"Madmen! Can they think to obtain remission of their lies, their impurities, their adulteries, their murders, their treacheries, by a litany to the queen of heaven? Is she to be the protectress of all evil-doers? Be deceived no longer, people of error. The God of justice disdains to be moved by words which, in the very utterance, the heart disowns. The Eternal Sovereign of truth and mercy forgives no man his trespasses, who does not forgive the trespasser against himself. You worship the saints. Did those sons of God, at whose feet you fling yourselves, enter into heaven by relying on the merits of others? No; it was by walking in the path of the law of God, by fulfilling the will of the Most High, by facing death rather than deny their Lord and Saviour!

"What is the honor that you ought to pay those saints? Imitate the holiness of their lives; walk in their footsteps; suffer yourselves to be turned aside by neither seduction nor terrors.

"But in the day of trouble put your trust in none but God, who created the heaven and earth with a word.

"At the coming of death, invoke no name but that of

Christ Jesus, who bought you with his blood, and who is the ONE and ONLY MEDIATOR between God and man!"

This discourse struck at all the pillars of popery at once. Absolution for money, pilgrimages, the worship of the Virgin, and the intercession of the saints. It was listened to in mingled astonishment, wrath, and admiration. Its effect upon the multitude was to inflame, in some instances, the jealousy which no prudence of the pastor could have stifled: of the monks, some were indignant, yet many heard in it only the doctrines that had been the subject of long meditation among themselves. In some instances, the conviction was immediate and complete, and pilgrims who had brought offerings to the shrine, now refused to join in what they had learned to be an act of impiety, and took their offerings home. The great majority were awakened to a sense of their condition, and, from that hour, were prepared to abjure the crimes and superstitions of Rome.

But, like the light that fell on St. Paul in his journey, the fullest illumination descended on the preacher himself.

Others heard and acknowledged the voice of Heaven, but it was to the preacher that the words of God came with living power. From that day forth, he was no longer the same man. His energy, intrepidity, and defiance of the common obstacles of Christianity, in the popular prejudices and the tyranny of the popedom, raised him to the highest rank of the champions of the Gospel.

The mind of this great man, deeply imbued with Scriptural knowledge by his ten years' residence in his pastorship of Glaris, and farther matured by his three years' enjoyment of the literature and association of the intelligent members of Einsiedlen, was now prepared for the sterner duties of a leader of the Reformation. Through the advice of Myconius, a Greek professor in the school of Zurich, whom he had known in the convent, Zuingle was chosen preacher in the cathedral of Zurich, Dec. 4, 1518;

a memorable period, one year from the commencement of Luther's preaching at Wittemberg.

In his new office the preacher lost no time in giving evidence of his vigor. It had been the custom to restrict the Scriptural teaching to the Dominical lessons, portions of the text marked out for the Sundays and saints' days. Zuingle declared that he would take the whole of the sacred volume and explain it in succession, that the entire Scriptures might be made familiar to the people. He overruled the objections that were made to this formidable innovation on the practices of the Romanists; and on the 1st of January, 1519, the first day of his 35th year, he commenced his course of Scripture lectures. From various motives, he was attended by a multitude of all ranks, and exercised the functions of a teacher of the truth with the boldness of a sacred servant, accountable to but one Master.

In his course of exhortations he struck at the prevalent crimes of all classes; the partiality of the magistrates, the violence, licentiousness, and intemperance of the lower ranks, and the national guilt of ambitiously espousing the cause of sovereigns for aggrandizement, and the old and peculiar crime of selling the services of their armies to strangers.

He was fiercely threatened for this exposure; but his fortitude never relaxed, and he persisted in the plain and direct reprobation of every practice obnoxious to Scripture. He was described alternately as a furious partisan and as a furious fanatic, as the prey of a mad enthusiasm, and the accomplice of dangerous designs against the state. But his sincerity, guided by his prudence, gained the day, and all men distinguished for honor and intelligence, were soon ranged on the side of the hallowed and intrepid teacher of the truth.

A striking instance now occurred to give him a still stronger hold on the affections of his country.

Leo the Tenth, in his eagerness to build St. Peter's, as

a monument of his reign, had exhausted the papal treasury, and demanded that it should be filled up from the purses of the faithful. He sent friars on missions to sell the forgiveness of sins. Those demands had been frequently made before, on occasions of the failure of the Roman exchequer, and they had, in general, excited great opposition among the bishops and local clergy. The Franciscan Bernardine Samson, sent to Switzerland, had thus come on an unpopular message, and his own conduct, though personally adroit, was too strongly marked with the character of the popish modes of raising money, not to increase the unpopularity. He published a scale of absolutions for the poor and the rich, six sous being the cheap purchase of a soul of the former, while a crown was the price of the higher worth, or deeper depravity, of the latter. A nobleman of Bern is recorded to have made a single sweeping bargain of the divine grace, for himself, his ancestors, and his vassals.

The friar, by the authority of Leo—an authority claimed to this hour, and to the same extent, which no conviction of its blasphemy can reclaim, and no improvement of the general mind can induce to withdraw an iota of its usurpations and follies—publicly declared, that the power of the pope had no limit in either heaven or earth; that at his disposal was the blood of Christ and the martyrs; that he had a heavenly right to remit both sin and the penance for sin; and that the sinner would be the heir of divine grace the "moment his money rattled in the Franciscan's box." He proceeded, granting absolution alike to individuals and states, pardoning alike sins past, present, and to come, and selling bulls authorizing their fortunate purchasers, if harassed by a too strict confessor, to choose an easier one, who should release them from vows, absolve them from the obligation of oaths, and extinguish the guilt of perjury. The habitual effrontery of those tax-gatherers of the pope rose into a ludicrous contempt for appearances. On a crowd of

the common people pressing round the seller of the peace of heaven, he was heard to cry out in the open streets, "Let the rich come first, who are able to buy the pardon of their sins. When they have been settled with, then the poor may come."

Zuingle declared, in the face of the papal vengeance, that this traffic was a crime; and he succeeded in prevailing on his fellow-citizens to repel the Franciscan. He did more; he successfully appealed against him to the deputies of the Thirteen Cantons, which happened to be then assembled at Zurich. The final result was, that the Franciscan was driven out of Switzerland.

The history of the Reformation derives its value to us, not more from its noble display of principle and character, than from its instruction in the mode by which religion is to be best recovered in a degenerate age. The study of the Scriptures was the light that led the reformers to knowledge; and the knowledge of the Scriptures was the great instrument by which they labored to break the popish fetters from the public mind. We find all the preachers devoting their whole strength to making known the inspired word, and that alone. The reformer of Zurich, a man acquainted with a vast range of the literature of his day, yet brought into the pulpit only the elucidations of the Bible. "On my arrival at Zurich," says he, "I began to explain the Gospel according to St. Matthew. My next labor was the Acts of the Apostles, in order to show how the Gospel had been diffused. I then proceeded to St. Paul's first Epistle to Timothy, which may be said to contain the rule of life to a Christian, to clear up the errors introduced into the doctrine of faith. I then interpreted the Epistle to the Galatians, which was followed by the two Epistles of St. Peter, to prove to the detractors of St. Paul that the same spirit had animated both apostles. I then commenced the Epistle to the Hebrews, as making known, in its full extent, the benefits of the mission of

Christ. In all my discourses I avoided indirect modes of speech, artful turns, and captious arguments. It was only by the most simple reasonings that, in thus following the teaching of our Lord Christ, I attempted to open every man's eyes to his own disease."

Zuingle had been, hitherto, merely a private preacher of the truth; he was now to come in direct collision with ecclesiastical power. His preaching had begun to produce its natural effects, more permanent because less clamorous, and more formidable to popery because wrought in the hearts rather than borne on the lips of the people. About the year 1522 it was observed, with sudden suspicion by the priests, that some of their flocks had given up the practice of fasting in Lent, and—which was the unpardonable crime—without the usual dispensation. A heresy which struck at the power of the church, in this most tender of all its feelings, must be extinguished root and branch; the whip of persecution was instantly brandished; the culprits were summoned before the magistrates, and were cast into prison. The Swiss reformer now came forward to defend his principles. In a writing on the "observation of Lent," he laid down the unquestionable doctrines, that, with God, mercy is better than sacrifice; that Christianity has abolished all distinction of holy and unholy food; and that the true fast is that from sin. He showed that Scripture and common sense alike left every one at liberty to fast or not, as he found it desirable to his pursuits, his health, or his Christian edification. After throwing into merited contempt the idea that one kind of food is more acceptable to God than another, or that the soul is the holier for the stomach's receiving a fish rather than an egg, he founds the rule on the necessities and circumstances of society. "Let the opulent fast, if they will; it may form a suitable interruption to their life of habitual indulgence. But the workmen in your manufactories, the laborers in your fields, find in the hardships and privations of their cases enough to

mortify the flesh. The Romish regulations for those fasts were unknown to the majority of those very fathers by whom they are said to be founded. They are still unknown to large bodies of Christianity throughout the world. The true purpose for which they were adopted, and for which they are sustained, is, by the payment for dispensations, to raise a large revenue for the see of Rome."

The controversial war was now declared. Hugh of Landenberg, the Bishop of Constance, published a rescript to his clergy, exhorting them to adhere, with increased fidelity, to the mother church. His letter, addressed to the Council of Zurich at the same period, peculiarly desired that they would not suffer the ancient rights to be infringed. The Council, already awakened to the truth, answered this letter by a request that the chief pastors of the diocese should have a conference to examine into the causes of the dissension; but Landenburg knew too well the peril of disturbing absolute absurdities, and declined the examination. He next wrote to the chapter of the cathedral, on whom the preacher was of course dependent, complaining of "certain innovators, who, stimulated by the madness of pride, pretended to reform the church." The Bishop's language was in the form which the wrath of Rome uses to this hour: "Receive not as a remedy this detestable poison, perdition for salvation. Reject opinions which are condemned by the heads of Christendom. Allow them not to be preached among you, nor discussed, publicly nor privately."

Zuingle had not been yet named, but he was conscious that the blow was meant for him; and he demanded leave of his chapter to state the grounds of his opinion. The principle of the paper with which he refuted the charge of heresy, was, that "the Scriptures alone are the great authority to Christians."

"The word of God," says this holy and high-minded man, in one of those passages whose truth is superior to all eloquence, "has no need of human sanction. The fathers

of the church did no more than reject the spurious gospels, the work of feigned or unknown writers. Neither do we desire more than to purify religion of whatever is foreign to it—to deliver it from the captivity in which it is held by its enemies—to dig again those fountains of living water which those enemies have filled up.

"In defence of human tradition, you say that the writings of the first disciples of our Lord do not contain all that is necessary to salvation. You quote the text, 'I have yet many things to say unto you, but ye cannot bear them now.' John 16 : 12. But here our Lord speaks to the apostles, and not to Aquinas, Scotus, Bartholus, or Baldus, whom you elevate to the rank of supreme legislators. When Jesus says, immediately after, 'Howbeit, when the Spirit of truth is come, he will guide you into all truth,' it is still the apostles whom he is addressing, and not men who should be called rather disciples of Aristotle than of Christ. If those famous doctors have added to Scripture doctrine that was deficient, it must then be acknowledged that our ancestors possessed it imperfect—that the apostles transmitted it to us imperfect, and that Jesus Christ, the Son of God, taught it to us imperfect.

"What blasphemy! Yet do not they who make human traditions equal or superior to the law of God, or pretend that they are necessary to salvation, really say this? If men cannot be saved without certain decrees of councils, neither the apostles nor the early Christians, who were ignorant of those decrees, can be saved!

"Observe to what those doctrines drive you. You defend your ceremonies as if they were essential to religion. Yet religion exercised a much more extensive empire over the heart, when the reading of pious books, prayer, and mutual exhortation, formed the only worship of the faithful. You accuse me of overturning the state, because I openly censure the vices of the clergy. No one respects more than I do the ministers of religion, when they teach it in its pu-

rity, and practise it with simplicity; but I cannot suppress my indignation when I see shepherds, who by their conduct say to their flocks, 'We are the elect, you the profane. We are the enlightened, you the ignorant. It is permitted to us to live in idleness, you must eat your bread in the sweat of your brow. We may give ourselves up to all excesses with impunity, while you must abstain from all sin!'

"I will now tell you what is the Christianity that I profess. It commands men to obey the laws and respect the magistrate—to pay tribute where tribute is due—to be rivals only in beneficence—to relieve the poor—to share the sorrows of our neighbor—and to regard all mankind as brethren. It farther requires the Christian to expect salvation from God alone—Jesus Christ, his only Son, our Master and Saviour, who giveth eternal life to those who believe on him. Such are the principles from which, in the exercise of my ministry, I have never departed."

Those expositions of doctrine have a value measureless beyond even their historical interest. They give us the sincere impression of the Scriptures, as they stamp their immortal truths on the minds of men newly awakened to a sense of religion. We see how deeply and purely the wisdom of the Scriptures speaks, from the beginning, to every man who will fully bring his heart to their study. In human science the progress is gradual; every succeeding generation discerns error in the midst of the brightest discoveries of the past. But here truth is developed at once; the first generation acquires a knowledge not to be surpassed by the remotest that is to be born. If intellectual science rises like the sun from the verge of the earth, light upon light, towards the meridian—spiritual science, like the light that heralded the birth of the Messiah, bursts upon us at once from the zenith, and fills the midnight with celestial glory.

The papacy had, until this period, been content to watch the proceedings of the reformers with a jealous eye. Leo the Tenth, busied with state intrigues, fond of the lazy

indulgence of the throne, and, like all voluptuaries, disbelieving the power of any thing but pleasure or ambition to stir the energies of man, listened with reluctance or disdain to the rumors of religious change in the North. The accomplished Italian, nurtured in the elegance of southern life, and surrounded with the arts in their day of splendor, looked with native and habitual disdain on the barbarian Swiss and German. But the day of indolence must at length be at an end; and Leo, startled by the stern remonstrances of the German popish sovereigns, and by the justified alarm of the popish priesthood, was roused to final action by the more perplexing intelligence, that his sacred treasury was on the point of losing its northern revenue.

The repulse of the papal sellers of indulgences was not to be forgiven. Without the money for which Rome had, during a thousand years, laid her claim on the human mind, the whole papal fabric must come to the ground. In 1528 Luther's forty-one propositions were declared heretical, and his writings ordered to be burned; while to himself was offered only the alternative of falsifying his doctrines, or being excommunicated. This act of tyranny was followed, in the next year, by the citation to the Diet of Worms, where refusing to appear, he was put under ban, and declared an enemy to the empire, as "a schismatic, a notorious and obstinate heretic, and a gangrened foe to the holy church."

The war which broke out between Charles the Fifth and Francis the First, at the moment when the sword seemed about to fall on the necks of the reformers, providentially put off the visitation from the day of weakness till the day of strength. But the minor persecutions, by the hands of the prelates and local authorities, vexed the church of God; and in 1532 Zuingle appeared before the council of his canton, and demanded to be heard in public conference, in behalf of his doctrine, in presence of the deputies of the Bishop of Constance.

The decree of the council was issued, ordering the ecclesiastics of their canton to appear and argue against the new doctrines, as far as they could, from the Bible.

Zuingle now published his "Seventy-six Articles." They and the controversy are memorable—the former as being a masterly elucidation at once of the reformed and the popish principles of the time; the latter as giving rise to a signal change in church government.

The "Seventy-six Articles" declared, that "It is an error to assert that the Gospel is nothing without the approbation of the church of Rome. It is an error to esteem other instructions equally with those of the Gospel. The cause of the divisions of the church lies in the traditions by which the priests justify their riches, pomps, and dignities: the observances enjoined by men do not avail us to salvation. The mass is not the sacrifice of Christ; the power arrogated to themselves by the pope and his bishops, is not founded on Scripture. The jurisdiction claimed by the priesthood rightfully belongs to the secular magistrates, to whom all believers ought to submit themselves. The law of God has not forbidden marriage to the clergy: celibacy of the clergy is one great source of licentiousness. Confession to a priest may be considered as an examination of the conscience, but is not an act which can deserve absolution. To give absolution for money, is to be guilty of simony. Holy writ says nothing of purgatory. God alone knows the judgment that he reserves for the dead. Since he has not been pleased to reveal it, we ought to refrain from presumptuous conjectures. No man should be molested for his opinions. The magistrate should prohibit those alone who threaten the public peace."

The conference was attended by two hundred ecclesiastics, and a great multitude of other persons. The grand-vicar and the intendant of the Bishop of Constance were present as his representatives, and addressed the meeting.

But the most pressing efforts of Zuingle could not urge

them into the examination of his tenets; they spoke in general terms, and repeated the importance of avoiding all schism. The controversy was on the point of closing in this inefficient manner; but a complaint was tendered to the council of the arrest of a priest for denying the invocation of the saints and the Virgin. This act of oppression excited loud remark, and the vicar-general, in vindicating the act of his superior, accidentally said, that he himself had conferred with the priest, and brought him to acknowledge his heresy. Zuingle, with equal boldness and sagacity, started forward at this unwary acknowledgment, and demanded that the vicar should state the reasons that had so suddenly converted the priest. The grand-vicar attempted to recover the false step of suffering himself to be thus drawn into a detail of his doctrine, and he attempted to escape under cover of a harangue on the danger of disturbing the decisions of the church. Particular synods he declared to be unfit for settling doctrines. General councils were the only instruments. "The gift of interpreting the Scriptures," said he, "is a precious one, which God does not grant to all. I do not boast of possessing it. I know no Hebrew, little Greek, and though I know enough of Latin, yet I do not give myself out as an orator in the language. Far be it from me to erect myself into a judge in questions where salvation is concerned; these only a general council can decide, to whose decisions I shall yield without murmuring."

His vigorous adversary insisted on his original point. He was answered by the vicar and the bishop's doctors, by quotations from the fathers, the canon of the mass, the litanies, and appeals to the miracles still wrought by the Romish saints. Such answers he threw into the contempt that they deserved.

"What kind of unerring guides," exclaimed he, "are those fathers of the church? How often do they disagree? What are not the differences of Jerome and Augustine, for

example, on the most important principles of Christianity? Look to the canon of the mass, is it not the composition of men, of popes and bishops, who were any thing but infallible? The litanies of Gregory may prove that saints were invoked in his day. But do they prove that the invocation was grounded on Scripture? If we are to believe that the miracles attributed to the Virgin and the saints took place, who is to prove that they occurred by their intercessions?"

He concluded with this forcible and intrepid peroration: "You demand my submission to the decisions of your church, on the plea that it cannot err. Now, if by the church you mean popes and their cardinals, how dare you assert it cannot err? Can you deny that among the popes there have been several who lived in licentiousness, and surrendered their minds to all the furies of ambition, hatred, and revenge? Men who, to aggrandize their temporal power, have not hesitated to stir the subject into rebellion against his prince. But how is it possible for me to believe that the Holy Spirit could have guided men whose conduct thus seems to brave the direct commands of Christ?

"Or do you mean by the church, the councils? Can you forget how often those councils have accused each other of perfidy and heresy? There is, indeed, one church that cannot err, and that is guided by the Holy Spirit. The members of this church are all true believers, united in the bonds of faith and charity. But this church is visible only to the eyes of its divine Founder, who alone knoweth his own. It has no pompous assemblages; it dictates no decree like the monarchs of this world; it possesses no temporal sovereignty; it solicits neither honors nor power; it has one care, and but one, to fulfil the commands of its Lord!"

The popish advocates had no answer to this manly and scriptural appeal. And the council recorded its decision, "That Zuingle, having neither been convicted of heresy nor refuted, should continue to preach the Gospel as before;

that the pastors of Zurich should rest their discourse on the *words of Scripture alone*, and that both parties should abstain from all personal reflections."

The conference was now closed, and the great question settled which was to place the faith of Switzerland on its hallowed foundation. But in the necessary ceremonial of publishing the decree, the clergy were again convoked on the same evening, and the grand-vicar, anxious to recover the ground that he had lost, protested against the haste of the proceeding, and offered to refer the question to the doctors of some university, answering the demand of making Scripture the sole standard, by saying, that its meaning was often so dubious, that a judge of Scripture itself was necessary. Zuingle started forward and repelled this thousand times overthrown subterfuge of Rome with noble sincerity.

"Scripture," exclaimed this champion of the truth, "explains itself, and has no need of a Romish interpreter. If men understand it ill, it is because they read it ill. It is always consistent with itself; and the Spirit of God acts by it so strongly, that all readers may find the truth there, provided they will seek it with an humble and sincere heart. Thanks to the invention of printing, the sacred books are now within the reach of all Christians; and I expect the ecclesiastics here assembled to study them unremittingly. They will there learn to preach Christianity as it was transmitted to us by the evangelists and apostles.

"As to the fathers, I do not blame their being read and quoted in the pulpit, provided it be where they are conformable to Scripture, and provided they are not considered as infallible authority."

It is a striking circumstance, that in some papal countries, in our own day, the Reformation should have been sustained by the same species of public conferences. Their adoption by the early reformers stamps their value as among the most efficient, natural, and extensive means of extinguishing popular errors in religion. Even the ablest writ

ings are feeble, tardy, and circumscribed, when contrasted with the public energy of a reasoner on the side of truth. He shows, by his open defiance of the adversary, that he has nothing to fear, and nothing to disguise; by the directness of his answer, how easily objections may be answered, which, to the solitary reader, might seem strong as demonstration; and he shows the vigor of the truth, and the hollowness of error, to thousands at a time. If the popish multitude can understand nothing else, they can understand that the doctrines which they had never dreamed of controverting, are actually doubted, nay, denied, nay, sternly reprobated, by others whom they know to be men of character, qualified by rank and leisure for the inquiry, of acknowledged learning, and of obvious ability. They can hear general principles stated, which are like instincts in the heart of man, enslaved as he may be: the right of every human being to think for himself; the utter improbability that the God of justice and mercy would give a revelation of his will to all men, which yet none but the priest was intended to understand; the palpable absurdity of supposing that, while every man is a creature of weakness, a body of a hundred, or a thousand, could be incapable of error. The idleness and inconsistency of supposing that the Gospel, one of whose glories and characteristics was that of being preached to the poor, should, in contradiction to the express words of its Giver, have been preached only to the priest; or that the Jewish poor were of higher intelligence than the Christian; or that, when God has given us faculties, and commanded us to live by their exercise here, he should have shut up these faculties the moment they should venture to contemplate the mighty truths by which we are to live in the world to come; or that he should put this eternal knowledge, which is the eternal welfare of the soul, into the hands of the priest, to be by him given out in what portions he pleased; or that, having commanded the Gospel to be declared, and the Scriptures to be searched by all men, he

should yet contradict himself, and ordain that the Gospel should be at the mercy of a chosen class, often not purer, nor wiser, nor more Christian, than others; and that the Scriptures should not be searched, and in the hands of every man.

The value of books is not denied. They may be of high importance. Their calm arguments may bring conviction to men in the calmness of the closet. They may abound with more extensive and various illustration than is compatible with the rapid glance of the public speaker. They may review arguments which escaped the listener's hurried ear. They may adduce arguments too profound for the hurried ear. They, too, must furnish the materials out of which the public speaker is armed. They are the mine out of which the ore is to be drawn, that the speaker stamps with the energy of the moment, and sends out, at once shining and solid, to enrich the circulation of hallowed knowledge.

But the grand instrument of effect must be the living appeal. It has its inconveniences, as has every thing touched by man; but it has none that are beyond the power of prudence, and a sincere desire to serve the cause of God, pure from personal irritation, the low vanity of human triumph, and the guilty commixture of human ambition.

Zuingle had now triumphed nobly, and the fruits of his success were rich and rapid. He had, by this conference, obtained the opportunity which he so long wished for, that of declaring himself in the presence of the great body of the clergy, and showing with what ease truth could put down falsehood. His learned and holy habits had been well-known; but the manliness, dignity, and Christian mildness, exhibited by him on this trying occasion, excited high public homage. The reformed were proud of a leader who showed that neither in learning nor in intrepidity he would fail them. The wavering between both opinions were decided by his palpable superiority; and even among the prejudiced partisans of Rome, there were men who acknowledged

the force of unexpected truth, and turned to the neglected Scriptures that alone can break the chains of the mind.

But it had an additional advantage of peculiar importance to the considerate wisdom of the reformer. It relieved his cause of the imputation of being the work of private influence or personal enthusiasm. He was no more to hurt his own feelings or those of others by the appearance of standing forth, a clergyman to resist clergymen. He was now under the sanction of the state. His reform was now the work of regular authority. His church was placed, as he had always desired to see it, under the protection of the secular power; and the tyranny of Rome was superseded by the mild majesty of the law.

It is characteristic of the reformer's sleepless prudence, that he had hitherto abstained from practical innovations in the worship of his church, obviously for the reason that, while on the one hand they might give unnecessary offence to those who still adhered to Rome, on the other they might give a cloak to the hypocrisy or violence of the populace. In his colloquies he had, without hesitation, confuted the leading doctrine of Rome, that the mass was an actual sacrifice of Christ; yet he had suffered the usual celebration of the ceremony. He had expressly denied the doctrine of saint and image worship; yet he had not removed the images from their shrines. He left this result of an improved public understanding to the course of time, and to the truths inculcated in his powerful and indefatigable preaching.

The wisdom of his conduct was soon displayed by the unhappy effects of its opposite in others. Some of the reformed at Zurich, imputing this forbearance to want of zeal, commenced an attack upon image-worship. They began by publishing a vehement pamphlet, which they called "The Judgment of God against Images." The measure soon resulted in a mob-riot, in which the crucifix standing over the city-gate was torn down. The offenders were brought before the council, and the matter was long debated. The

question was delicate, for an acquittal would have involved Zurich with the Catholic cantons, already sufficiently jealous of its reformed spirit. Zuingle gave his opinion with his habitual manliness. He declared that images were not to be made objects of worship, they having been expressly prohibited by the Jewish revelation, and the prohibition not having been revoked by the second. The accused, then, could not be found guilty of sacrilege. But they deserved sentence as culprits against the laws, for "having committed the act without magisterial authority."

The council, to relieve themselves from the difficulty, summoned the neighboring theologians to another conference. But no results followed, except to the prisoners, who, in consideration of their confinement, were dismissed; the ringleader, Hottinger, being banished from the Canton for two years. But this was the sentence of death to the unfortunate exile. He fixed himself in one of the bigoted cantons, where his openness of speech caused his arrest. On being asked his doctrine on the adoration of saints and images, he boldly pronounced such worship contrary to the divine law. The senate of Zurich interposed in vain; Hottinger was condemned to the axe. From the scaffold he addressed the deputies of the cantons, entreating them to join with Zurich, and to refrain from opposition to the reform, for which he declared that he died with joy. He then addressed his judges, for whom he prayed the mercy of God, and the opening of their eyes to Gospel truth. His last appeal was to the people, in words which only Christianity could have taught, and which at once expressed his charity, his courage, and his doctrine: "If I have offended any one among you, let him forgive me, as I have forgiven my enemies. Pray to God to support my faith to the last moment. When I shall have undergone my punishment, your prayers will be useless to me." Thus died the first Swiss martyr.

The image controversy was revived by an epistle of the

Bishop of Constance vindicating images, by a distinction between idols which represented false gods, and images of saints who had been, since their death, received into heaven. "The homage to whom," he pronounced, "was so far from criminal, that it nurtured piety."

Zuingle, now no longer on his own account, but by command of the council, published a reply, of which the following sentences are a portion.

"The law of Moses is express on the subject of images. Its declarations on that point have not been abolished by the Gospel.

"That law forbids not only the adoration of any God but the Eternal, it forbids the making of the likeness of any thing in heaven, earth, or the waters under the earth; and this prohibition extends to images of all kinds used for worship. The extravagant impieties of idolaters, and the abuses produced by image-worship among Christians, sufficiently prove the wisdom of the law. He who first placed the statue of a holy man in a temple, had certainly no other intention than to offer him as an object of adoration to the faithful. But men did not stop there. The images were soon surrounded with a pomp which impressed the imagination of the people; they were transformed into divinities, and honored as the pagans honored their gods. Their names were given to temples and altars, and chapels were consecrated to them in woods, fields, and mountains. How many men, in the hour of trouble, instead of invoking the Omnipotent, call upon men who have been dead for ages, whose virtues have placed them in the mansions of the blessed, but who can neither hear nor succor us. How many Christians, instead of having recourse to the mercy of the Redeemer, expect salvation from some saint, the object of their superstitious devotion.

"There are even some who attribute supernatural virtues to these images. To increase the veneration for them, they are sometimes kept concealed, and sometimes brought

forth in pompous processions. Men consult them to learn the future; and to such a degree is the credulity of the vulgar abused, that they are made to believe that these inanimate images have uttered words, shed tears, and given commands. Look at the votive tablets that cover the walls of our churches; is there one that testifies the gratitude of a Christian towards God, the dispenser of all good, or Jesus Christ, the Saviour of the world?

"No; it is to men whose condition on earth was like our own, that they attribute the miraculous cure of a disease, or unexpected succor in the hour of danger, or a wise resolution taken in some important circumstances of life. Is this true piety? No; believe me, such superstitious worship only serves to enrich those who patronize it.

"If you would honor the saints, honor them, not by addressing prayers to them which belong to God alone—not by lavishing upon them offerings of which they have no need—but by following their example."

This nervous and just appeal produced its solid effect in the determination of the council of the canton to reform the public worship. By a decree, dated 1524, it enjoined the removal, by individuals, of those pictures and statues which had been consecrated by themselves or their forefathers. Two magistrates visited the churches of Zurich to see that the order was put in force. The superstition of the monks was still active, and it was declared that the images would resist this desecration and spontaneously return to their shrines. But the magistrates proceeded in their work, and the credit of these inactive images sunk prodigiously. The dethroned saints were laid up in a public hall in order to be preserved.

But the prudence of the reformer and the council was defeated by popular violence. It was loudly pronounced that things so capable of being again made instruments of superstition, should be destroyed. The relics were therefore taken from the churches and interred, to avoid disturb-

ing the remaining prejudices of the people. The tolling of bells for the dead, and in storms, with other superstitious ceremonies, was discontinued. The prohibition of images was not made a law throughout the canton; it was more mildly declared, that the matter should depend on the vote of the people: where the majority desired the removal, the magistrates were authorized to carry it into effect. The natural consequence followed; the images disappeared.

But a grand difficulty remained, the mass. While this pillar of the Roman worship stood, all true reform was incomplete. Zuingle had, from the commencement of his career at Zurich, openly declared himself against the continuance of a rite which he had ceaselessly proved to be in direct contradiction to the letter and the spirit of the Gospel.

Scripture pronounces that Christ died once, and that his one sacrifice is sufficient for the sins of those who will, in repentance and faith, seek for pardon.

The doctrine of the mass pronounces that the mass is an actual sacrifice; that this sacrifice may be offered every day, in every corner of the earth at once, ten times, or a million times a day; that it may be offered for money; that it may be offered for the dead; that it may redeem from future agonies men who never had a thought of repentance; that the actual body and blood of Christ are offered up; that they exist in what to the human senses is but a wafer, that the hundred or ten thousand wafers are each the whole and complete body and blood of Christ; that the priest can make his Maker; and that the people should worship, as the eternal God, what the priest himself will acknowledge to have been but flour and water the moment before consecration; and what to the eye, the touch, and the taste, is but flour and water still!

Zuingle denounced the whole error of this inconceivable delusion; but with his characteristic reluctance to urge the public understanding, he desired to limit his first changes to some alterations in the canon of the mass, allowing the

priests to retain their vestments, and tolerating whatever ceremonies were not decidedly opposed to the spirit of religion. Circumstances induced the council to delay even those changes for a year. At the close of that period, the rapid intelligence of the public mind had prepared it for the more complete reform, and Zuingle declared the necessity of the entire abolition of the mass. Yet even then no hasty zeal was suffered to interfere. The mass was still suffered to be performed. The law was limited to taking off the command, by which priests were to solemnize the rite, or the laity to be present at it. It was thus gradually abandoned, until, in the year 1525, Zuingle was empowered, by the public will, to complete the abolition of the mass, and solemnize in its place the Lord's supper. His reform now required but some civil additions, and they were effectually made. The chapter of his cathedral, by his influence, acknowledged the paramount authority of the state, and the mendicant orders were suppressed. But in these alterations, so tempting to human cupidity, the manliness, foresight, and justice of the great reformer, were worthy of his religion. The property of the convents was not plundered, nor even alienated to the secular purposes of the state. It was kept together and duly directed, more wisely and usefully, to the objects of public instruction in the Gospel and literature. The infirm members, male and female, of those establishments, were retained in the possession of their customary emoluments; but at their deaths their benefices and estates were appointed to the support of professorships for general and gratuitous teaching.

The cells of a great adjoining abbey were turned into a seminary for the education of young ecclesiastics; the nuns having been previously pensioned. The Dominican convent was made an hospital. The Augustan convent was given up to the reception of the poor, and of destitute strangers travelling through the canton. The other convents were similarly employed. The revenues were in no instance em-

bezzled by the claims or cupidity of the state or private persons. The great reformer had, in this preservation, to contend with avarice and every bad passion of our nature, but he was at once sincere and prudent; and he accomplished his work by putting the conventual property under the care of a responsible administrator, thus saving it from future plunder, and directing its employment to objects of the highest public utility.

His next work was a system of public instruction. He had driven out the ancient superstition; his business now was to prevent its return; and this he knew was to be most effectually done by teaching the people to think for themselves. He revived the almost dead school of Zurich; brought to it some able professors of classical and oriental literature, and established public lectures, chiefly in the knowledge of the Scriptures, which he justly placed at the head of all learning. He banished the old system of studying only the schoolmen, and made it the principal duty of the theological teachers to study the Bible in the original languages, comparing them with the chief versions, illustrating them by the commentaries of the rabbins and fathers; ascertaining the customs and traditions of Judea, connected with the Scriptures, and finally directing this knowledge to the general Christian improvement of the country. The theological lectures were given in the cathedral that had so long echoed the gloomy doctrines and wild reveries of monkery. The clergy of the city, and the students in divinity, were enjoined to attend them, but the spontaneous will of the people brought crowds of all classes; a taste for literature was deeply rooted. and long after the great reformer had passed away, men of professions the least connected with literature were to be found in Zurich, distinguished for classical and theological knowledge.

The career of Zuingle was now about to close. But it was still to be signalized by a triumph of the faith. In 1527, some districts of Bern, the most powerful of the can-

tons, petitioned its senate for the introduction of the system established at Zurich, and for the suppression of the mass. The senate was divided, but the proposal was finally referred to a council of the clergy of Bern and the other states of the league. Some of the cantons objected to the meeting, but it was at length held, and attended by names still memorable in the history of Protestantism: Æcolampadius, Pellican, Collinus, Bullinger, Capito, and Bucer. On Zuingle's arrival, the sittings commenced. The Protestant doctrines were proposed in the shape of ten theses, and they were so powerfully sustained by the learning and talent of the reformers, that, after eighteen debates, the great majority of the Bernese clergy signed their adherence to them, as the true doctrines of the Gospel.

The "Grand Council" of Bern then proceeded to act upon the decision. It declared the Bishops of Lausanne, Basle, Sion, and Constance, to be divested of all rights in its territory; ordered the priests to teach nothing contradictory to the theses, permitted priests to marry, and monks and nuns to leave their convents, and appropriated the religious revenues to lawful purposes. Within four months, Protestantism was the religion of the whole canton; but this triumph was finally purchased by the death of the great leader and light of Switzerland. The accession of so powerful a state as Bern, threw the Catholic cantons into general alarm. A league, prohibiting the preaching of the Reformation, was made between the five cantons of Lucerne, Uri, Schweitz, Unterwalden, and Zug. Protestant ministers were persecuted, and in some instances, put to death, and alliances were formed with the German princes hostile to Protestantism. Civil discord inflames all the bad passions; and the remaining enemies of the Reformation in Zurich and Bern labored to represent the public disturbances as the work of Zuingle. He suddenly appeared before the senate, and tendered the resignation of his office. "I have," said he, "for eleven years, preached the Gospel to you in its

purity; as became a faithful minister, I have spared neither exhortations nor reprimands, nor warnings; I have declared to you, on many occasions, how great a misfortune it would be to you, that you should suffer yourselves to be again guided by those whose ambition is their god.

"You have made no account of my remonstrances; I see introduced into the Council, men destitute of morality and religion, having nothing in view but their own interest, enemies of the doctrine of the Gospel, and zealous partisans of our adversaries. These men are they who are now listened to. As long as you act in this manner, what good can be hoped for? But since it is to me that the public misfortunes are attributed, though none of my counsels are followed, I demand my dismission, and will go and seek an asylum elsewhere."

This act of noble self-denial was received by the Council as it deserved. A deputation was sent to entreat him to rescind his resolution. But they objected political and personal grounds in vain. At length, they laid before him the unquestionable injury that must be sustained by the Reformation, if it were thus to lose its principal champion in its chief seat, Zurich. To this argument Zuingle gave way, and three days afterwards appeared before the Council, and pledged himself to adhere till death to the cause of his country.

The persecutions of the Protestants had awakened the fears and resentment of the reformed cantons, and to enforce the treaty by which the reformed were to be protected, the cantons of Zurich and Bern determined to blockade the five cantons. The blockade was contrary to the advice of Zuingle, who deprecated it as involving the innocent with the guilty. At length the five cantons collected their troops, and advanced towards Cappel, a point where they might prevent the junction of the Zurichers and Bernese. Zurich was thrown into consternation; and when four thousand men were ordered to march, but seven

hundred were equipped in a state to meet the enemy. News came that the division already posted at Cappel was attacked by a superior force. The officer in command of the Zurichers instantly marched to sustain the post. It was the custom of the Swiss, that their clergy should follow their troops to the field, to administer the last consolations to the dying. Zuingle attended this detachment, but with a full consciousness of the hazard. "Our cause is good," said he to the friends who crowded anxiously round him, as the troops marched out; "but it is ill defended. It will cost my life, and that of a number of excellent men who would wish to restore religion to its primitive simplicity. No matter; God will not abandon his servants; he will come to their assistance when you think all lost. My confidence rests upon him alone, and not upon men. I submit myself to his will."

Cappel is three leagues from Zurich. On the road the roaring of the cannon, attacking the position of the Zurichers, was heard. The march of the troops was slow, from the height of Mount Albis and the weight of their armor. Zuingle, agitated for the fate of the post, urged the officers to push forward at speed. "Hasten," he cried, "or we shall be too late. As for me, I will go and join my brethren. I will help to save them, or we will die together." The little army, animated by his exhortation, rushed forward, and at three in the afternoon came in sight of the battle. The troops of the five cantons were eight thousand; an overwhelming superiority. After some discharges of cannon, they advanced to surround the Zurichers, who amounted to but fifteen hundred. The enemy were boldly repulsed for a while, but their numbers enabled them to outflank the Protestants, and all was flight or slaughter.

Zuingle fell by almost the first fire. He had advanced in front of his countrymen, and was exhorting them to fight for the cause of freedom and holiness, when a ball struck him. He sunk on the ground mortally wounded, and in the

charge of the enemy was trampled over without being distinguished. When the tumult of the battle was past, his senses returned, and raising himself from the ground, he crossed his arms upon his breast, and remained with his eyes fixed on heaven. Some of the enemy, who had lingered behind, came up and asked whether he would have a confessor. His speech was gone, but he shook his head in refusal. They then exhorted him to commend his soul to the Virgin. He refused again. They were enraged by his repeated determination. "Die, then, obstinate heretic!" exclaimed one of them, and drove his sword through his bosom.

The body was not recognized until the next day, and then it was exposed to the sight of the Catholic army, as the most consummate trophy of their victory. To some it was a sight of admiration and sorrow, but to the multitude a subject of savage revenge. In the midst of shouts over the remains of this champion of holiness and truth, the clamor rose to "burn the heresiarch." Some of the leaders would have resisted, but the fury of the crowd was not to be restrained. They drew the body to a pile, held a mock trial over it, burned it, and scattered the ashes to the winds.

Thus perished a saint and a hero, at a time of life when he seemed to be only maturing for a more extensive and vigorous career. He fell at the age of forty-seven; but he had gone through his course well, he had sowed the seeds of virtue in a land barren before; he had let in light on a land of darkness, and his immortal legacy to his country was strength, wisdom, freedom, and religion.

No. 249.

THE

EFFECTS OF INTEMPERANCE

ON THE

INTELLECTUAL, MORAL, AND PHYSICAL POWERS.

BY THOMAS SEWALL, M. D.,

PROFESSOR OF ANATOMY AND PHYSIOLOGY IN THE COLUMBIAN COLLEGE, WASHINGTON CITY.

I ADDRESS you, fellow-citizens, to enlist your sympathies and efforts in behalf of an institution which, in accordance with the spirit of the times, has been established through our land by the almost united voice of the nation, and this for the suppression of one of the most alarming evils that ever infested human society; a vice, too, so odious in its nature, so injurious in its consequences, and attended with so many circumstances of suffering, mortification, and disgrace, that it seems difficult to understand how it should ever have become a prevalent evil among mankind; and more especially how it should have come down to us from the early periods of society, gaining strength, and power, and influence, in its descent. That such is the fact, requires no proof. Its devastating effects are but too obvious. In these latter times, more especially, it has swept over our land with the rapidity and power of a tempest, bearing down every thing in its course. Not content with rioting in the haunts of ignorance and vice, it has passed through our consecrated groves, has entered our most sacred enclosures: and O, how many men of genius and of letters have fallen

before it; how many lofty intellects have been shattered and laid in ruins by its power; how many a warm and philanthropic heart has been chilled by its icy touch! It has left no retreat unvisited; it has alike invaded our public and private assemblies, our political and social circles, our courts of justice and halls of legislation. It has stalked within the very walls of our capitol, and there left the stain of its polluting touch on our national glory. It has leaped over the pale of the church, and even reached up its sacrilegious arm to the pulpit and dragged down some of its richest ornaments. It has revelled equally on the spoils of the palace and the cottage, and has seized its victims, with an unsparing grasp, from every class of society; the private citizen and public functionary, the high and the low, the rich and the poor, the enlightened and the ignorant: and where is there a family among us so happy as not to have wept over some of its members, who have fallen by the hand of this ruthless destroyer?

As a nation, intemperance has corrupted our morals, impaired our intellect, and enfeebled our physical strength. Indeed, in whatever light we view it, whether as an individual, a social, or national evil, as affecting our personal independence and happiness, our national wealth and industry; as reducing our power of naval and military defence, as enfeebling the intellectual energies of the nation, and undermining the health of our fellow-citizens; as sinking the patriotism and valor of the nation, as increasing paupers, poverty, and taxation, as sapping the foundation of our moral and religious institutions, or as introducing disorder, distress, and ruin into families and society; it calls to us, in a voice of thunder, to awake from our slumbers, to seize every weapon, and wield every power which God and nature have placed within our reach, to protect ourselves and our fellow-citizens from its ravages.

But the occasion will not permit me to dwell on the gen-

eral effects of intemperance, nor to trace the history of its causes. I shall, therefore, confine myself more particularly to a consideration of its influence on the individual; its effects on the moral, intellectual, and physical constitution of man—not the primary effect of ardent spirit as displayed in a fit of intoxication; it is the more insidious, permanent, and fatal effects of intemperance, as exemplified in the case of the habitual dram-drinker, to which I wish to call your attention.

I. The effects of ardent spirit on THE MORAL POWERS. It is perhaps difficult to determine in what way intemperance first manifests its influence on the moral powers, so variously does it affect different individuals. Were I to speak from my own observation, I should say that it first appears in an alienation of those kind and tender sympathies which bind a man to his family and friends; those lively sensibilities which enable him to participate in the joys and sorrows of those around him. "The social affections lose their fulness and tenderness, the conscience its power, the heart its sensibility, till all that was once lovely, and rendered him the joy and the idol of his friends, retires," and leaves him to the dominion of the appetites and passions of the brute. "Religious enjoyment, if he ever possessed any, declines as the emotions excited by ardent spirit arise." He loses, by degrees, his regard to truth and to the fulfilment of his engagements—he forgets the Sabbath and the house of worship, and lounges upon his bed, or lingers at the tavern. He lays aside his Bible—his family devotion is not heard, and his closet no longer listens to the silent whispers of prayer. He at length becomes irritable, peevish, and profane; and is finally lost to every thing that respects decorum in appearance, or virtue in principle; and it is lamentable to mark the steps of that process by which the virtuous and elevated man sinks to ruin.

II. Its effects on THE INTELLECTUAL POWERS. Here the influence of intemperance is marked and decisive. The inebriate first loses his vivacity and natural acuteness of perception. His judgment becomes clouded and impaired in its strength, the memory also enfeebled and sometimes quite obliterated. The mind is wandering and vacant, and incapable of intense or steady application to any one subject. This state is usually accompanied by an unmeaning stare or fixedness of countenance quite peculiar to the drunkard. The imagination and the will, if not enfeebled, acquire a morbid sensibility, from which they are thrown into a state of violent excitement from the slightest causes: hence, the inebriate sheds floods of tears over the pictures of his own fancy. I have often seen him, and especially on his recovery from a fit of intoxication, weep and laugh alternately over the same scene. The will, too, acquires an omnipotent ascendency over him, and is the only monitor to which he yields obedience. The appeals of conscience, the claims of domestic happiness, of wives and children, of patriotism and of virtue, are not heard.

The different powers of the mind having thus lost their natural relation to each other, the healthy balance being destroyed, the intellect is no longer fit for intense application, or successful effort; and although the inebriate may, and sometimes does, astonish, by the wildness of his fancy and the poignancy of his wit, yet in nine cases out of ten he fails, and there is never any confidence to be reposed in him. There have been a few who, from peculiarity of constitution, or some other cause, have continued to perform intellectual labor for many years, while slaves to ardent spirits; but in no instance has the vigor of the intellect or its ability to labor been increased by indulgence; and where there is one who has been able to struggle on under the habits of intemperance, there are thousands who have perished in the experiment, and some among the most power-

ful minds that the world ever produced. On the other hand, we shall find, by looking over the biography of the great men of every age, that those who have possessed the clearest and most powerful minds, neither drank spirits nor indulged in the pleasures of the table. Sir Isaac Newton, John Locke, Dr. Franklin, John Wesley, Sir William Jones, John Fletcher, and President Edwards, furnish a striking illustration of this truth. One of the secrets by which these men produced such astonishing results, were enabled to perform so much intellectual labor, and of so high a grade, and to arrive at old age in the enjoyment of health, was a rigid course of abstinence. But I hasten to consider more particularly,

III. Its effects on THE PHYSICAL POWERS. In view of this part of the subject, the attention of the critical observer is arrested by a series of circumstances, alike disgusting and melancholy.

1. The *odor of the breath* of the drunkard furnishes the earliest indication by which the habitual use of ardent spirit becomes known. This is occasioned by the exhalation of the alcoholic principle from the bronchial vessels and air-cells of the lungs—not of pure spirit, as taken into the stomach, but of spirit which has been absorbed, has mingled with the blood, and has been subjected to the action of the different organs of the body; and not containing any principle which contributes to the nourishment or renovation of the system, is cast out with the other excretions, as poisonous and hurtful. This peculiar odor does not arise from the accidental or occasional use of spirit; it marks only the habitual dram-drinker—the one who indulges daily in his potation; and although its density varies in some degree with the kind of spirit consumed, the habits and constitution of the individual, yet it bears generally a close relation to the degree of intemperance.

These observations are confirmed by some experiments made on living animals by the celebrated French physiologist, Magendie. He ascertained that diluted alcohol, a solution of camphor, and some other odorous substances, when subjected to the absorbing power of the veins, are taken up by them, and after mingling with the blood, pass off by the pulmonary exhalants. Even phosphorus injected into the crural vein of a dog, he found to pass off in a few moments from the nostrils of the animal in a dense white vapor, which he ascertained to be phosphoric acid. Cases have occurred, in which the breath of the drunkard has become so highly charged with alcohol as to render it actually inflammable by the touch of a taper. One individual in particular is mentioned, who often amused his comrades by passing his breath through a small tube, and setting it on fire as it issued from it. It appears, also, that this has been the source of that combustion of the body of the drunkard which has been denominated spontaneous, many well-authenticated cases of which are on record.

2. The perspirable matter which passes off from the skin becomes charged with the odor of alcohol in the drunkard, and is so far changed, in some cases, as to furnish evidence of the kind of spirit drank. "I have met with two instances," says Dr. McNish, "the one in a claret, and the other in a port drinker; in which the moisture that exhaled from their bodies had a ruddy complexion, similar to the wine on which they had committed their debauch."

3. The *whole system* soon bears marks of debility and decay. The voluntary muscles lose their power, and cease to act under the control of the will; and hence, all the movements become awkward, exhibiting the appearance of stiffness in the joints. The positions of the body, also, are tottering and infirm, and the step loses its elasticity and vigor. The muscles, and especially those of the face and lips, are often affected with a convulsive twitching, which

produces the involuntary winking of the eye, and quivering of the lip, so characteristic of the intemperate. Indeed, all the motions seem unnatural and forced, as if restrained by some power within. The extremities are at length seized with a tremor, which is more strongly marked after recovery from a fit of intoxication. The lips lose their significant expression, and become sensual; the complexion assumes a sickly, leaden hue, or is changed to an unhealthy, fiery redness, and is covered with red streaks and blotches. The eye becomes watery, tender, and inflamed, and loses its intelligence and its fire. These symptoms, together with a certain œdematous appearance about the eye, bloating of the whole body, with a dry, feverish skin, seldom fail to mark the habitual dram-drinker; and they go on increasing and increasing, till the intelligence and dignity of the man is lost in the tameness and sensuality of the brute.

But these effects, which are external and obvious, are only the "signals which nature holds out, and waves in token of internal distress;" for all the time the inebriate has been pouring down his daily draught and making merry over the cup, morbid changes have been going on within; and though these are unseen, and, it may be, unsuspected, they are fatal, irretrievable. A few of the most important of these changes I shall now describe.

4. The *stomach* and its functions. This is the great organ of digestion. It is the chief instrument by which food is prepared to nourish, sustain, and renovate the different tissues of the body, to carry on the various functions, and to supply the waste which continually takes place in the system. It is not strange, therefore, that the habitual application to the organ of any agent, calculated to derange its functions, or change its organization, should be followed by symptoms so various and extensive, and by consequences so fatal. The use of ardent spirit produces both these effects; it deranges the functions of the stomach,

and if persisted in, seldom fails to change its organic structure.

The inebriate first loses his appetite, and becomes thirsty and feverish; he vomits in the morning, and is affected with spasmodic pains in the region of the stomach. He is often seized with permanent dyspepsia, and either wastes away by degrees, or dies suddenly of a fit of cramp in the stomach.

On examining the stomach after death, it is generally found irritated, and approaching a state of inflammation, with its vessels enlarged, and filled with black blood; and particularly those of the mucous coat, which gives to the internal surface of the stomach the appearance of purple or reddish streaks, resembling the livid patches seen on the face of the drunkard.

The coats of the stomach become greatly thickened and corrugated, and so firmly united as to form one inseparable mass. In this state, the walls of the organ are sometimes increased in thickness to the extent of ten or twelve lines, and are sometimes found also in a scirrhous or cancerous condition.

The following case occurred in my practice several years since. A middle-aged gentleman, of wealth and standing, had long been accustomed to mingle in the convivial circle, and though by no means a drunkard, had indulged at times in the use of his old cogniac, with an unsparing hand. He was at length seized with pain in the region of the stomach, and a vomiting of his food an hour or two after eating. In about eighteen months he died in a state of extreme emaciation.

On opening the body after death, the walls of the whole of the right extremity of the stomach were found in a scirrhous and cancerous condition, and thickened to the extent of about two inches. The cavity of the organ was so far obliterated as scarcely to admit the passage of a probe from the left to the right extremity, and the opening which re-

mained was so unequal and irregular as to render it evident that but little of the nourishment he had received could have passed the lower orifice of the stomach for many months.

I have never dissected the stomach of a drunkard, in which the organ did not manifest some remarkable deviation from its healthy condition. But the derangement of the stomach is not limited to the function of nutrition merely. This organ is closely united to every other organ, and to each individual tissue of the body, by its sympathetic relations. When the stomach, therefore, becomes diseased, other parts suffer with it. The functions of the brain, the heart, the lungs, and the liver, become disordered; the secretions are altered, and all the operations of the animal economy are more or less affected.

5. The *liver* and its functions. Alcohol, in every form and proportion, has long been known to exert a strong and speedy influence on this organ, when used internally. Aware of this fact, the poultry-dealers of England are in the habit of mixing a quantity of spirit with the food of their fowls, in order to increase the size of the liver; so that they may be enabled to supply to the epicure a greater abundance of that part of the animal, which he regards as the most delicious.

The influence of spirit on the liver is exerted in two ways: first, the impression made upon the mucous coat of the stomach is extended to the liver by sympathy; the second mode of action is through the medium of the circulation, and by the immediate action of the alcoholic principle on the liver itself, as it passes through the organ, mingling with the blood. In whichsoever of these ways it operates, its first effect is to increase the action of the liver, and sometimes to such a degree as to produce inflammation. Its secretion becomes changed from a bright yellow to a green or black, and from a thin fluid to a substance resembling tar in its consistence. There soon follows also an enlargement

of the liver, and a change in its organic structure. I have met with several cases in which the liver has become enlarged from intemperance, so as to occupy a greater part of the cavity of the abdomen, and weighing from eight to twelve pounds, when it should have weighed not more than four or five.

The liver sometimes, however, even when it manifests great morbid change in its organic structure, is rather diminished than increased in its volume. This was the case in the person of the celebrated stage-actor, George Frederick Cook, who died a few years since in the city of New York. This extraordinary man was long distinguished for the profligacy of his life, as well as for the native vigor of his mind and body. At the time of his death, the body was opened by Dr. Hosack, who found that the liver did not exceed its usual dimensions, but was astonishingly hard, of a lighter color than natural, and that its texture was so dense as to make considerable resistance to the knife. The blood-vessels, which, in a healthy condition, are extremely numerous and large, were in this case nearly obliterated, evincing that the regular circulation through the liver had long since ceased; and tubercles were found throughout the whole substance of the organ.

I have met with several cases in the course of my dissections, in which the liver was found smaller than natural, shrivelled, indurated, its blood-vessels diminished in size and number, with the whole of its internal structure more or less changed. In consequence of these morbid changes in the liver, other organs become affected, as the spleen, the pancreas, etc., either by sympathy or in consequence of their dependence on the healthy functions of the liver for the due performance of their own.

6. Of *the brain* and its functions. Inflammation and engorgement of this organ are frequent consequences of intemperance, and may take place during a debauch—or may

arise some time after, during the stage of debility, from a loss of the healthy balance of action between the different parts of the system. This inflammation is sometimes acute, is marked by furious delirium, and terminates fatally in the course of a few days, and sometimes a few hours. At other times it assumes a chronic form, continues much longer, and then frequently results in an effusion of serum, or an extravasation of blood, and the patient dies in a state of insensibility, with all the symptoms of compressed brain. Sometimes the system becomes so saturated with ardent spirit, that there is good reason to believe the effusions, which take place in the cavities of the brain, and elsewhere, are composed, in part at least, of the alcoholic principle. The following case occurred, not long since, in England, and is attested by unquestionable authority.

A man was taken up dead in the streets of London, soon after having drank a quart of gin, on a wager. He was carried to the Westminster Hospital, and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared to the senses of the examining students, as strong as one-third gin, and two-thirds water."

Dr. Armstrong, who has enjoyed very ample opportunity of investigating this subject, speaks of the chronic inflammation of the brain and its membranes, as frequently proceeding from the free use of strong liquors.

It is a fact familiar to every anatomist, that alcohol, even when greatly diluted, has, by its action on the brain after death, the effect of hardening it, as well as most of the tissues of the body which contain albumen; and it is common to immerse the brain in ardent spirit for a few days, in order to render it the firmer for dissection.

On examining the brain after death of such as have long

been accustomed to the free use of ardent spirit, it is said the organ is generally found harder than in temperate persons. It has no longer that delicate and elastic texture. Its arteries become diminished in size, and lose their transparency, while the veins and sinuses are greatly distended and irregularly enlarged.

This statement is confirmed by my own dissections, and they seem also to be in full accordance with all the intellectual and physical phenomena displayed in the drunkard, while living.

7. The *heart* and its functions. It has generally been supposed, that the heart is less frequently affected by intemperance, than most of the other great vital organs; but, from the history of the cases which have come under my own observation, I am convinced that it seldom escapes disease under the habitual use of ardent spirit. And why should it, since it is thrown almost perpetually into a state of unnatural exertion, the very effect produced by the violent agitation of the passions, the influence of which upon this organ is found so injurious?

The following case came under my notice, a few winters since. A large athletic man, long accustomed to the use of ardent spirit, on drinking a glass of raw whiskey, dropped instantly dead. On carefully dissecting the body, no adequate cause of the sudden cessation of life could be found in any part, except the heart. This organ was free from blood, was hard and firmly contracted, as if affected by spasms. I am convinced that many of those cases of sudden death which take place with intemperate persons, are the result of a spasmodic action of the heart, from sympathy with the stomach, or some other part of the system. The use of ardent spirit, no doubt, promotes also the ossification of the valves of the heart, as well as the development of other organic affections.

8. *The lungs* and their functions. Respiration in the

inebriate is generally oppressed and laborious, and especially after eating or violent exercise; and he is teased with a cough, attended with copious expectoration, and especially after his recovery from a fit of intoxication; and these symptoms go on increasing, and unless arrested in their progress, terminate in consumption.

This affection of the lungs is produced in two ways: first, by the immediate action of the alcoholic principle upon the highly sensible membrane which lines the trachea, bronchial vessels, and air-cells of the lungs, as poured out by the exhalants; and second, by the sympathy which is called into action between the lungs and other organs already in a state of disease, and more especially that of the stomach and liver.

I have met with many cases in the course of my practice, of cough and difficult breathing, which could be relieved only by regulating the functions of the stomach, and which soon yielded, on the patient ceasing to irritate this organ with ardent spirit. I have found the liver still more frequently the source of this affection; and on restoring the organ to its healthy condition, by laying aside the use of ardent spirit, all the pulmonary symptoms have subsided.

On examining the lungs of the drunkard after death, they are frequently found adhering to the walls of the chest; hepatized, or affected with tubercles.

But time would fail me, were I to attempt an account of half the pathology of drunkenness. *Dyspepsia, Jaundice, Emaciation, Corpulence, Dropsy, Ulcers, Rheumatism, Gout, Tremors, Palpitation, Hysteria, Epilepsy, Palsy, Lethargy, Apoplexy, Melancholy, Madness, Delirium-tremens, and premature old age,* compose but a small part of the catalogue of diseases produced by ardent spirit. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not, in one way or another, been produced by it; there is not a disease but it has aggravated, nor a

predisposition to disease, which it has not called into action; and although its effects are in some degree modified by age and temperament, by habit and occupation, by climate and season of the year, and even by the intoxicating agent itself; yet, the general and ultimate consequences are the same.

But I pass on to notice one state of the system, produced by ardent spirit, too important and interesting to leave unexamined. It is that *predisposition to disease and death* which so strongly characterizes the drunkard in every situation of life.

It is unquestionably true, that many of the surrounding objects in nature are constantly tending to man's destruction. The excess of heat and cold, humidity and dryness, noxious exhalations from the earth, the floating atoms in the atmosphere, the poisonous vapors from decomposed animal and vegetable matter, with many other invisible agents, are exerting their deadly influence; and were it not that every part of his system is endowed with a self-preserving power, a principle of excitability, or, in other words, a vital principle, the operations of the economy would cease, and a dissolution of his organic structure take place. But this principle being implanted in the system, reäction takes place, and thereby a vigorous contest is maintained with the warring elements without, as well as with the principle of decay within.

It is thus that man is enabled to endure, from year to year, the toils and fatigues of life, the variations of heat and cold, and the vicissitudes of the seasons—that he is enabled to traverse every region of the globe, and to live with almost equal ease under the equator and in the frozen regions of the north. It is by this power that all his functions are performed, from the commencement to the close of life.

The principle of excitability exists in the highest degree in the infant, and diminishes at every succeeding period of life; and if man is not cut down by disease or violence, he

struggles on, and finally dies a natural death—a death occasioned by the exhaustion of the principle of excitability. In order to prevent the too rapid exhaustion of this principle, nature has especially provided for its restoration by establishing a period of sleep. After being awake for sixteen or eighteen hours, a sensation of fatigue ensues, and all the functions are performed with diminished precision and energy. Locomotion becomes feeble and tottering, the voice harsh, the intellect obtuse and powerless, and all the senses blunted. In this state the individual anxiously retires from the light, and from the noise and bustle of business, seeks that position which requires the least effort to sustain it, and abandons himself to rest. The will ceases to act, and he loses in succession all the senses; the muscles unbend themselves, and permit the limbs to fall into the most easy and natural position; digestion, respiration, circulation, secretion, and the other functions, go on with diminished power and activity; and consequently the wasted excitability is gradually restored. After a repose of six or eight hours, this principle becomes accumulated to its full measure, and the individual awakes and finds his system invigorated and refreshed. His muscular power is augmented, his senses are acute and discriminating, his intellect active and eager for labor, and all his functions move on with renewed energy. But if the stomach be oppressed by food, or the system excited by stimulating drinks, the sleep, though it may be profound, is never tranquil and refreshing.

The system being raised to a state of feverish excitement, and its healthy balance disturbed, its exhausted excitability is not restored. The individual awakes, but finds himself fatigued rather than invigorated. His muscles are relaxed, his senses obtuse, his intellect impaired, and his whole system disordered; and it is not till he is again under the influence of food and stimulus that he is fit for the oc-

cupations of life. And thus he loses the benefits of this wise provision of repose, designed for his own preservation.

Nothing, probably, tends more powerfully to produce premature old age, than disturbed and unrefreshing sleep.

It is also true, that artificial stimulus, in whatever way applied, tends constantly to exhaust the principle of excitability of the system, and this in proportion to its intensity, and the freedom with which it is applied.

But there is still another principle on which the use of ardent spirit predisposes the drunkard to disease and death. It acts on the blood, impairs its vitality, deprives it of its red color, and thereby renders it unfit to stimulate the heart and other organs through which it circulates; unfit, also, to supply the materials for the different secretions, and to renovate the different tissues of the body, as well as to sustain the energy of the brain—offices which it can perform only while it retains the vermilion color, and other arterial properties. The blood of the drunkard is several shades darker in its color than that of temperate persons, and also coagulates less readily and firmly, and is loaded with serum; appearances which indicate that it has exchanged its arterial properties for those of the venous blood. This is the cause of the livid complexion of the inebriate, which so strongly marks him in the advanced stage of intemperance. Hence, too, all the functions of his body are sluggish, irregular, and the whole system loses its tone and its energy. If ardent spirit, when taken into the system, exhausts the vital principle of the solids, it destroys the vital principle of the blood also; and if taken in large quantities, produces sudden death; in which case the blood, as in death produced by lightning, by opium, or by violent and long-continued exertion, does not coagulate.

The principles laid down are plain, and of easy application to the case before us.

The inebriate having, by the habitual use of ardent spirit, exhausted to a greater or lesser extent the principle of excitability in the solids—the power of reäction—and the blood having become incapable of performing its offices also, he is alike predisposed to every disease, and rendered liable to the inroads of every invading foe. So far, therefore, from protecting the system against disease, intemperance ever constitutes one of its strongest predisposing causes.

Superadded to this, whenever disease does lay its grasp upon the drunkard, the powers of life being already enfeebled by the stimulus of ardent spirit, he unexpectedly sinks in the contest, and but too frequently to the mortification of his physician, and the surprise and grief of his friends. Indeed, inebriation so enfeebles the powers of life, so modifies the character of disease, and so changes the operation of medical agents, that unless the young physician has studied thoroughly the constitution of the drunkard, he has but partially learned his profession, and is not fit for a practitioner of the present age.

These are the true reasons why the drunkard dies so easily, and from such slight causes.

A sudden cold, a pleurisy, a fever, a fractured limb, or a slight wound of the skin, is often more than his shattered powers can endure. Even a little excess of exertion, an exposure to heat or cold, a hearty repast, or a glass of cold water, not unfrequently extinguishes the small remains of the vital principle.

In the season that has just closed upon us, we have had a melancholy exhibition of the effects of intemperance in the tragical death of some dozens of our fellow-citizens; and had the extreme heat which prevailed for several days continued for as many weeks, we should hardly have had a confirmed drunkard left among us.

Many of those deaths which came under my notice seemed almost spontaneous, and some of them took place

in less than one hour from the first symptoms of indisposition. Some died apparently from a slight excess of fatigue, some from a few hours' exposure to the sun, and some from a small draught of cold water; causes quite inadequate to the production of such effects in temperate persons.

Thus, fellow-citizens, I have endeavored to delineate the effects of ardent spirit upon man, and more especially to portray its influence on his moral, intellectual, and physical powers. And now let me mention a few things which MUST BE DONE in order that the evil may be eradicated.

1. Let us keep in view the objects of the Temperance Society, and the obligation imposed on us, *to use all proper measures to discourage the use of ardent spirit in the social circle, at public meetings, on the farm, in the mechanic shop, and in all other places.* It is not a mere matter of formality that we have put our names to this society's constitution; we have pledged ourselves to be bold, active, and persevering in the cause; to proclaim the dangers of intemperance to our fellow-citizens, and to do what we can to arrest its progress.

In view of these objects and of this pledge, then, let us, if indeed we have not already done it, banish ardent spirit from our houses at once, and for ever; and then we can act with decision and energy, and speak in a tone of authority, and our voice will be heard, if precept be sanctioned by example.

2. Let us use our utmost endeavors to lessen the number, and, if possible, utterly exterminate from among us those establishments which are the chief agents in propagating the evils of intemperance. I refer to those shops which are licensed for *retailing ardent spirit.* Here is the source of the evil. These are the agents that are sowing among us the seeds of vice, and poverty, and wretchedness.

How preposterous, that an enlightened community, pro-

fessing the highest regard for morality and religion, making laws for the suppression and punishment of vice, and the promotion of virtue and good order, instituting societies to encourage industry, enlighten the ignorant, reclaim the vicious, bring back the wanderer, protect the orphan, feed the hungry, clothe the naked, bind up the broken-hearted, and restore domestic peace, should, at the same time, create and foster those very means that carry idleness, and ignorance, and vice, and nakedness, and starvation, and discord into all ranks of society; that make widows and orphans, that sow the seeds of disease and death among us; that strike, indeed, at the foundation of all that is good and great.

You create paupers, and lodge them in your almshouse—orphans, and give them a residence in your asylum—convicts, and send them to the penitentiary. You seduce men to crime, and then arraign them at the bar of justice—immure them in prison. With one hand you thrust the dagger to the heart—with the other attempt to assuage the pain it causes.

We all remember to have heard, from the lips of our parents, the narration of the fact, that in the early history of our country, the tomahawk and scalping-knife were put into the hands of our savage neighbors, by our enemies at war, and that a bounty was awarded for the depredations they committed on the lives of our defenceless fellow-citizens. Our feelings were shocked at the recital, and a prejudice was created, as well to these poor wandering savages, as to the nation that prompted them to the work, which neither time nor education has eradicated. Yet, as merciless and savage as this practice may appear to us, it was Christian, it was humane, compared with ours: theirs sought only the life-blood, and that of their enemies; ours seeks the blood of souls, and that of our own citizens, and friends, and neighbors. Their avarice was satiated with a

few inches of the scalp, and the death inflicted was often a sudden and easy one; ours produces a death that lingers: and not content with the lives of our fellow-citizens, it rifles their pockets. It revels in rapine and robbery; it sacks whole towns and villages; it lays waste fields and vineyards; it riots on domestic peace, and virtue, and happiness; it sets at variance the husband and the wife; it causes the parent to forsake the child, and the child to curse the parent; it tears asunder the strongest bonds of society; it severs the tenderest ties of nature.

And who is the author of all this; and where lies the responsibility? I appeal to my fellow-citizens.

Are not we the authors? Does not the responsibility rest upon us? Is it not so?

The power emanates from us; we delegate it to the constituted authorities, and we say to them, "Go on; cast firebrands, arrows, and death; and let the blood of those that perish be on us and on our children." We put the tomahawk and scalping-knife into the hands of our neighbors, and award to them a bounty. We do more; we share the plunder. Let us arouse, my fellow-citizens, from our insensibility, and redeem our character for consistency, humanity, and benevolence.

3. Let us not confine our views or limit our operations to the narrow boundaries of our own city or district. Intemperance is a common enemy. It exists everywhere, and everywhere is pursuing its victims to destruction: while, therefore, we are actively engaged upon the subject in our own city, let us endeavor to do something elsewhere; and much may be done by spreading through our country correct information on the subject of intemperance. To this end, every newspaper and every press should be put in requisition. Circulate through the various avenues suitable tracts, essays, and other documents, setting forth the causes of intemperance, its evils, and its remedy, together

with an account of the cheering progress now making to eradicate it.

Do this, and you will find thousands starting up in different parts of the country, to lend their influence, and give their money in support of your cause; individuals who have hitherto been unconscious of the extent and magnitude of the evil of intemperance. You will find some who have been slumbering upon the very precipice of ruin, rallying round your standard. Indeed, we have all been insensible, till the voice of alarm was sounded, and the facts were set in array before us.

4. Appeal to *the medical profession* of the country, and ask them to correct the false idea which so extensively, I may say, almost universally prevails, viz., that ardent spirit is sometimes necessary in the treatment of disease. This opinion has slain its thousands and its tens of thousands, and multitudes of dram-drinkers daily shelter themselves under its delusive mask. One takes a little to raise his desponding spirits, or to drown his sorrow; another, to sharpen his appetite, or relieve his dyspepsia: one, to ease his gouty pains; another, to supple his stiffened limbs, or calm his quivering muscles. One drinks to overcome the heat; another, to ward off the cold; and all this as a medicine. Appeal, then, to the medical profession, and they will tell you—every independent, honest, sober, intelligent member of it will tell you—that there is no case in which ardent spirit is indispensable, and for which there is not an adequate substitute. And it is time the profession should have an opportunity to exonerate itself from the charge under which it has long rested, *of making drunkards.* But I entreat my professional brethren not to be content with giving a mere assent to this truth. You hold a station in society which gives you a commanding influence on this subject; and if you will but raise your voice and speak out boldly, you may exert an agency in this matter which

will bring down the blessings of unborn millions upon your memory.

5. Much may be done by guarding the *rising generation* from the contagion of intemperance. It is especially with the children and youth of our land, that we may expect our efforts to be permanently useful. Let us, then, guard with peculiar vigilance the youthful mind, and with all suitable measures, impress it with such sentiments of disgust and horror of the vice of intemperance, as to cause it to shrink from its very approach. Carry the subject into our infant and Sunday schools, and call on the managers and teachers of those institutions to aid you, by the circulation of suitable tracts, and by such other instructions as may be deemed proper. Let the rising generation be protected but for a few years, and the present race of drunkards will have disappeared from among us, and there will be no new recruits to take their place.

6. Let intelligent and efficient agents be sent out into every portion of our country, to spread abroad information upon the subject of intemperance, to rouse up the people to a sense of their danger, and to form temperance societies; and let there be such a system of correspondence and coöperation established among these associations as will convey information to each, and impart energy and efficiency to the whole. "No great melioration of the human condition was ever achieved without the concurrent effort of numbers; and no extended and well-directed association of moral influence was ever made in vain."

7. Let all who regard the virtue, the honor, and the patriotism of their country, withhold their suffrages from those candidates for office who offer ardent spirit as a bribe to secure their elevation to power. It is derogatory to the liberties of our country, that office can be obtained by such corruption—be held by such a tenure.

8. Let the ministers of the Gospel, wherever called to

labor, exert their influence, by precept and example, in promoting the cause of temperance. Many of them have already stepped forth, and with a noble boldness have proclaimed the alarm, and have led on the work of reformation; but many timid spirits still linger, and others seem not deeply impressed with the importance of the subject, and with the responsibility of their station. Ye venerated men, you are not only called to stand forth as our moral beacons, and be unto us burning and shining lights, but you are placed as watchmen upon our walls, to announce to us the approach of danger. It is mainly through your example and your labors that religion and virtue are so extensively disseminated through our country—that this land is not now a moral waste. You have ever exerted an important influence in society, and have held a high place in the confidence and affections of the people. You are widely spread over the country, and the scene of your personal labors will furnish you with frequent opportunities to diffuse information upon the subject of temperance, and to advance its progress. Let me then ask you, one and all, to grant us your active and hearty coöperation.

9. Appeal to the *female sex* of our country, and ask them to come to your assistance; and if they will consent to steel their hearts against the inebriate, to shut out from their society the man who visits the tippling-shop, their influence will be omnipotent. And by what power, ye mothers, and wives, and daughters, shall I invoke your aid? Shall I carry you to the house of the drunkard, and point you to his weeping and broken-hearted wife, his suffering and degraded children, robed in rags, and poverty, and vice? Shall I go with you to the almshouse, the orphan asylum, and to the retreat for the insane, that your sensibility may be roused? Shall I ask you to accompany me to the penitentiary and the prison, that you may there behold the end of intemperance? Nay, shall I draw back the curtain and

disclose to you the scene of the drunkard's death-bed? No—I will not demand of you a task so painful: rather let me remind you that you are to become the mothers of our future heroes and statesmen, philosophers and divines, lawyers and physicians; and shall they be enfeebled in body, debauched in morals, disordered in intellect, or healthy, pure, and full of mental energy? It is for you to decide this question. You have the future destiny of our beloved country in your hands. Let me entreat you, then, for your children's sake, and for your country's sake, not to ally yourselves to the drunkard, nor to put the cup to the mouth of your offspring, and thereby implant in them a craving for ardent spirit, which, once produced, is seldom eradicated.

10. Call upon all public and private associations, religious, literary, and scientific, to banish ardent spirit from their circle; call upon the agricultural, manufacturing, and commercial establishments, to withhold it from those engaged in their employment; call upon the legislatures of the different states to coöperate by the enactment of such laws as will discourage the vending of ardent spirit, and render licenses to sell it unattainable; call upon the proper officers to banish from the army and navy that article which, of all others, is most calculated to enfeeble the physical energies, corrupt the morals, destroy the patriotism, and damp the courage of our soldiers and sailors; call upon our national legislature to impose such duties on the distillation and importation of ardent spirit as will ultimately exclude it from the list of articles of commerce, and eradicate it from our land.

Finally, call upon every sober man, woman, and child, to raise their voices, their hearts, and their hands in this sacred cause, and never hold their peace, never cease their prayers, never stay their exertions, till intemperance shall be banished from our land and from the world.

THE

SCAPE-GOAT.

Among other religious observances which were appointed by God, the Jews had one of which we read, Lev. 16 : 21, 22 : "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness ; and the goat shall bear upon him all their iniquities unto a land not inhabited ; and he shall let go the goat in the wilderness."

God had chosen the people of Israel, and raised them up to make them a great nation, that he might preserve among them the knowledge of his name, and through them communicate to mankind the revelation of himself, and of his purpose in due time to introduce his Son into the world to redeem sinners, and recover them, both Jew and Gentile, from their lost and ruined state. In accordance with this design, in the religion of the Jews, all their observances and

sacrifices were intended to show forth the coming of the Lord Jesus Christ, and to point out the nature of the work he had to perform, and the end to be accomplished by his life, and death, and resurrection.

The washings and purifications, which were many, showed forth the necessity of that renewing and cleansing influence of the Holy Spirit, which Jesus Christ was to impart, and which alone could make man fit to dwell in the presence of a holy God. The appointment of a high-priest to interpose between God and man—to go into the holy of holies with the blood of the sacrifices offered for the sins of the people, was intended to point to that one Mediator between God and man, who is entered into heaven—into the presence of God, with his own blood, there to make intercession for the guilty. The slaying of animals in sacrifice to God as an atonement for sin, was to set forth the one great offering by Jesus Christ, of himself to death, even the accursed death of the cross, that a way of salvation might be opened for the guilty children of men, of all ages, and of all nations; and the SCAPE-GOAT, on the head of which the high-priest was to lay the sins of the people, that they might be borne away into a land where no man dwelt, had also a reference to the Lord Jesus Christ, and was intended to point the Jews to Him who was hereafter to come into the world, not only to bear away *their* sins, but the sins of *all* who should believe in him.

It is the representation of the Scriptures, that God would himself take away the sin of man: "Behold I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isaiah 43: 25; and for this purpose it was that Jesus Christ came into the world, that he might be a just God, and yet a Saviour. Immediately after the fall God had declared that "the seed of the woman should bruise the serpent's head;" by which men were to understand that one of the descendants of Eve should, at some future time, crush the power of the devil, and destroy his works. It was also promised to Abraham, that in his seed all the families of the earth should be blessed; and

throughout the Bible we find deliverance from the power of sin, and salvation from the consequences of it, ascribed to him who is one with the Father, and one with man "Immanuel, God with us."

That must have been a day of solemn delight and rejoicing when the people were assembled at Jerusalem—when the high-priest dressed in all his robes as the appointed of God, with his hands resting upon the head of the goat, and his eyes directed to heaven, as to the hills from whence their help could alone come, raised his voice, and addressing the Most High God, made humble confession of the sins of the people; while the thousands around him, bowing themselves to the earth in deep humiliation and self-abasement, as in the presence of a heart-searching and all-seeing God, not only joined in the general acknowledgment, but each, on his own behalf, mourned apart at the recollection of his many transgressions. Surely, when the goat, bearing all this accumulated load of sins, was led away into the wilderness where no man dwelt, a shout of triumph, and a song of praise must have burst from the camp, and ascended to the throne of Him whose eye had seen the sorrow of every real mourner—of Him who delights to own and to bless, and to pour into the wounded spirit his richest consolations—of Him who has promised to give "beauty for ashes, and the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

We, however, have far greater cause for joy than they had. This ceremony the Jews had to repeat year by year; but we have a greater High-Priest, even Jesus Christ the Son of God—not one who lays our sins upon the head of a devoted animal, but one who has taken them upon himself; not one who must interfere from time to time to take from us the accumulation of our guilt, but who hath *once* for all appeared to bear the sin of all who believe in him. "He hath borne our sins and carried our sorrows—he was numbered with the transgressors, and bare the sins of many—all we like sheep have gone astray, we have turned every one to his own way, but the Lord hath laid on him the iniquity

of us all." The Lord Jesus Christ, at the commencement of his public ministry, was pointed out by John the Baptist, as the great Redeemer. He "bare witness of him, saying, This is he of whom I spake, He that cometh after me, is preferred before me, for he was before me; and of his fulness have all we received, and grace for grace; for the law was given by Moses, but grace and truth came by Jesus Christ." John 1 : 15–17. "And again the next day, John seeth Jesus coming to him, and saith, Behold the Lamb of God, which taketh away the sin of the world." We read that "he was manifested to take away our sin," 1 John, 3 : 5; that "himself took our infirmities, and bare our sicknesses," Matt. 8 : 17; that he was made "to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. 5 : 21; that he "hath redeemed us from the curse of the law, being made a curse for us. Gal. 3 : 13.

We find that the sins of the Jews were *confessed* over the head of the goat. "Aaron shall *confess* over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and the goat shall bear upon him all their iniquities, unto a land not inhabited." And the Apostle John says, "If *we confess* our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9. The goat was taken into a wilderness not inhabited; and there he bare all the sins of the people into a land of forgetfulness.

What a cheering and glorious view does this give of the mercy of our God. He not only took away their sins, but he sent them, as it were, into a land of oblivion, where they could never again be known. He did not place them in the light of his own countenance, as a standing reproach against his people; or before his throne, so that whenever they should approach they would see them as a witness of their folly and their guilt: he sent them away, and he turned his face from them.

God having "spared not his own Son, but freely given him for us all," delights to remove our woes; and knowing

that all our sorrows arise from our departure from, and sin against himself, if we return to him as our God, our "sins and iniquities" he will "remember no more." Heb. 10 : 17. "Who is a God like unto thee, who passeth by the transgression of the remnant of thine heritage, because thou delightest in mercy? He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea." Micah 7 : 18, 19. "I have blotted out thy transgressions as a thick cloud, and as a cloud thy sins; return unto me, for I have redeemed thee." Isaiah 44 : 22. Here we have the declarations of God himself, that he passeth by our sins, and will remember them no more; that he blotteth out our transgressions though they may be as a thick cloud, and casteth them into the depths of the sea.

God does not merely save us from future misery, and place us in a state of happiness; he treats us as though we had never sinned. But it must be remembered, that *he will not do this while we continue in sin*—in opposition and rebellion against him. The Jews went up to the house where God dwelt between the cherubim, to humble themselves before him, and confess their sins, and have them laid upon the goat that they might be borne away; so we must go to God—we must return to him, and he will return to us. The Lord Jesus hath borne the sins of the world—"the Lord hath laid upon him the iniquity of us all;" but it is he that *cometh* to him that shall not be cast out, and he that *looketh* to him that shall be saved. God declares that he is angry with the wicked every day—that he will not look upon sin—that nothing unholy or impure shall ever enter into his presence; therefore it is the man who confesseth and *forsaketh* his sins who shall obtain mercy.

God not only saves men from the punishment due to their sins, but he takes them unto his bosom, writes their names upon his heart, and gives them the fullest participation in his love. But this is not our happy lot, unless his love has awakened ours, and led us to give ourselves to him. Our sins have separated between us and our God—they

caused us to withdraw ourselves from him, and caused him to hide his face from us and leave us to the guidance of our own ignorance, of our own corruptions, and the delusions of the devil.

The Jews, if they understood the value of the blessing, must have been filled with love and adoration as the goat was led away, bearing all their sins ; and must have resolved to devote themselves more entirely to so good and so gracious a Saviour. So shall we, if we understand, and believe, and trust in the great work of the Lord Jesus Christ. If we receive him, and are partakers of his salvation, love and thankfulness must fill our hearts with adoring gratitude, and we shall solemnly, and most sincerely, devote our lives to his service and to his glory.

The goat was a mere instrument used to show forth God's future purpose—perfectly unconscious of what was going forward. But the Lord Jesus Christ received the full weight of our iniquities, and the fearful consequences of our guilt, in the out-pouring of God's wrath, and the withdrawment of his presence. When Cain was visited with the displeasure of God, for his sin in the murder of his brother, he exclaimed, "My punishment is greater than I can bear;" O then, what a weight must have rested on the Son of God, when bearing the sins of the world ; and we find the overwhelming agony caused him to sweat, as it were, great drops of blood falling down to the ground ; and the bitterness of his spirit led him to say, "Father, *if it be possible*, let this cup pass from me;" and on the cross, when the heavens had gathered blackness, and nature appeared as though it were preparing for dissolution, in the anguish of his soul he uttered a cry that must have pierced the skies, and reached to the throne of eternal justice: "My God! my God! why hast thou forsaken me?" Oh, this was an hour when the powers of darkness seemed to triumph. The Star which had risen on a benighted world with so fair a promise of being the harbinger of a glorious day, appeared now to be setting. He who was the Light of men, seemed himself to be enshrouded in darkness, and about to

disappear for ever. The powers of hell exulted in the full enjoyment of their malignity; but this, their imagined triumph, was to be their destruction. Miserable man also had lent himself to the work of sin and shame, little suspecting what he was doing. But when the Saviour cried with a loud voice, "*It is finished!*" when the vail of the temple was rent in twain, and the earth did quake, and the rocks rent, and the graves gave up their dead, they who stood by exclaimed, Truly this was the Son of God!

And as the body of the Saviour descended to the grave, his deity shone forth to the view of the powers of darkness who had been at work in this awful scene; and with dismay they must have sunk down to despair at the sight. Our Immanuel stood forth in all his glory and his strength, having purchased the dominion of the world: in due time he ascended far above all principalities and powers, to the right hand of the throne of God; where, clothed in our nature, he now sits to reign until he shall have subdued all things under his feet. When he shall have accomplished this, at the last, the appointed day, he will come again in the clouds of heaven, "with a shout, with the voice of the archangel, and with the trump of God;" and "every eye shall see him." If we do not now cast upon him the burden of our sins, to be removed by his own blood, give him our souls to be renewed and sanctified by his Spirit, and our hearts to be filled with his love—if we do not now seek our happiness in his service, and our glory in conformity to his image, that will be a day of terror and dismay to us; the sceptre of mercy will be laid aside, and his hands will take hold on vengeance. O then, *now*, while it is to-day, seek those things that make for your peace, before they are for ever hidden from your eyes; for the Lord is not slack, as some men count slackness, but in such an hour as ye think not the Son of man will surely come.

He who bare our sins in his own body on the tree—who, laying aside the glory which he had with the Father before the world was, took upon himself the form of a servant, and humbled himself, and became obedient unto death, even the

death of the cross, is now exalted at the right hand of God, to be a Prince and a Saviour, to give repentance and remission of sins. When Jesus Christ was upon the earth, his was the language of entreaty and the voice of love. He mourned over the wickedness of man, and groaned in spirit and was troubled to see the misery sin had wrought. Ever ready to speak peace to those in trouble, and to pour the balm of consolation into the hearts of the disconsolate, he went about doing good. While he denounced the sins of men, and pronounced woe upon the wicked, he was ever ready to deliver and to save. Though now reigning in heaven, his compassion is yet the same; he is still, Jesus the Saviour. The blessings of his grace are held out to us; in his word he addresses us, as he did the Jews, "Why will ye die?" "Look unto me and be ye saved." "Him that cometh to me, I will in no wise cast out." Glory, and honor, and immortality, and eternal life—pardon, and peace, and joy on earth, and unfading glories and overflowing fulness of bliss in heaven, are the gifts his hand bestows.

It is declared, that at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. O then, let our knees bow in humble adoration before his throne, and our tongues supplicate the blessings of his grace, that our hearts may here be filled with joy and praise, and our voices hereafter mingle with the multitude which no man can number, out of every nation, and kindred, and people, and tongue, who shall stand "before the throne, and before the Lamb, clothed in white robes, with palms in their hands, crying, Salvation to our God which sitteth upon the throne, and unto the Lamb;" and who shall join with the angels in saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 251.

CONVERSION

OF

PETER BAYSSIERE,

FROM THE

ROMISH CHURCH TO THE PROTESTANT FAITH.

IN A LETTER TO HIS CHILDREN.*

TRANSLATED FROM THE FRENCH.

My dear Children—I purpose to give you, in this letter, an account of my conversion to the true Christian religion—that religion which was established by our Lord

* This narrative was originally entitled, "A Letter to my Children on the subject of my Conversion from the Romish Church, in which I was born, to the Protestant, in which I hope to die. By Peter Bayssiére, Montaigut, Department Tarn and Garonne," France. "As much of the interest of this narrative," says the preface to the London edition, "depends upon its authenticity, the reader is referred to the subjoined extract of a letter from the Rev. Francis Cunningham, Rector of Pakefield, dated May 20, 1829, which will probably remove any doubts on the subject.

"'..... The autograph of Bayssiére's letter I saw when I was in the south of France, in the year 1826. It had just then been received by M. Audebez, the minister of Nérac, who, as appears by the Tract, was well acquainted both with Bayssiére and his circumstances. Confident of the genuineness of the account, I am very glad it has been published in French, and translated into English. It cannot but be interesting and profitable to all lovers of the truth. "'FRANCIS CUNNINGHAM.'"

and his apostles, professed by their followers during the first two centuries of the church, and which is now followed by the Protestant or reformed Christians. I am conscious that neither my abilities nor my education qualify me for this task. A mere mechanic, and possessing but few advantages of education, I find it very difficult to express, as I could wish, the thoughts and feelings which crowd upon my mind. But how great and numerous soever may be the difficulties which I must encounter in such an undertaking, I am impelled to it by the tender affection I bear you, and by the earnest desire and hope of being useful to you. May God be my helper; may he not suffer me to be deterred by any obstacle; and may he grant me the blessing of accomplishing that which I consider as a sacred duty.

It *is* my imperative duty to make you acquainted with the real motives which have produced the most important, solemn, and decisive step in my life.

It is my duty to give glory to God for the unspeakable mercy which he has deigned to show me, in calling me from darkness into his marvellous light; in opening to me the treasures of his infinite compassion, and in giving me the hope of salvation by faith in his Son, who only "has the words of eternal life," being alone "the way, the truth, and the life."

It is my duty to endeavor to render my experience profitable to you, to show you the path by which it has pleased God to lead me to truth, and to the fountain of living waters; and above all, to labor in prayer for you, that you may be partakers of the peace and joy with which my spirit is filled, under the influence of his blessed word.

May this paper, my dear children, by the blessing of God, contribute to the triumph of the Gospel, and to the glory of our great God and Saviour Jesus Christ, by filling your hearts with the love of truth, and by leading you in the way of true religion.

It was in the thirty-third year of my age, in the present year, 1826, that I openly embraced and professed the Prot-

estant religion, after having given it the most serious and attentive examination, and being convinced that it was indeed the true religion of Christ, agreeable in every respect to the revelations of his Gospel.

Like you, my dear children, I was born in the Romish Church; but birth has, in fact, very little to do with religion: the utmost that it can effect is, to predispose the mind, or to serve as a pretext to timid, interested, or indifferent persons, to justify their external adherence to a form of worship in which their hearts do not unite.

As our Saviour declares to his disciple Peter, it is not flesh or blood that can make known to us the true God, the Creator, Preserver, and Saviour of men. Faith, through which alone we can become children of God and true members of the church of Christ, is a gift of the Holy Spirit, and by no means transmitted to us with our existence by our parents. St. John teaches us this, when he says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1 : 13.

Thus you see that we are neither Catholics nor Protestants by birth; and it is a great error for any one to feel himself bound to either church because he has been born within its pale. Religion, like every thing else, must be studied and examined; and no one is truly a member of a church, further than as he understands and acknowledges its doctrines. His adherence on any other ground only proves him credulous, ignorant, and superstitious; the slave of prejudice and habit.

As for me, my children, although born in the Romish Church, I can assure you that I never participated in its belief. It would be foreign to the end I have in view, to relate here the various circumstances of my childhood and youth, which preserved me from being brought into the bosom of the Catholic Church by the usual rites and ceremonies. God so ordered it, that I made no vow by which

I might * have afterwards felt myself bound to the Church of Rome.

Unknown to me, that is, at an age when I could have no idea of what was done to me, I was doubtless received into the church by the usual ceremony; but as this act was performed without any consent or coöperation on my part, I have never regarded it in the light of an engagement to the Catholic Church.

With regard to what is called "the first communion," which is considered as the public ratification and confirmation of the vow of my parents, this I never received in the Romish Church, nor did I receive what is called the Sacrament of Confirmation.

Before I could be united by the sacred bond of marriage to your virtuous and beloved mother, it was necessary that I should confess. This I did with extreme reluctance, feeling that nothing could be at once more absurd, more tyrannical, or more degrading, than to oblige a man to prostrate himself at the feet of a priest, a mortal, a sinner, a child of corruption like himself, and there to make confessions to him, which the offended Deity alone could have a right to require, and to receive absolution from him for faults with which he had no concern. I could not, however,

* "*I might have*," etc. But I am far from supposing that I *ought* to have felt myself indissolubly tied to the Roman Catholic Church by any sacrament that I might have received, or by any engagement that I might have entered into; on the contrary, I lay it down as an incontestible principle, that every vow and every oath is null, and neither can nor ought to bind any one to a church in which he has discovered errors, or doctrines and habits opposed to the word of God, and contrary to his own conscience. Truth alone, and the full conviction of truth, constitute a tie which can inviolably connect us with any church whatever. From the moment that this conviction no longer exists, and that error is discovered, it is an imperative duty to abandon a mode of worship which does not accord with our true sentiments; and he who perseveres against this conviction becomes a hypocrite, contemptible in the eyes of men, and condemned before God.

marry without confession, and therefore I was obliged to submit; but no power on earth could have constrained me to go further. The Sacrament, as the Roman Catholics receive it, had, from infancy, excited in me feelings of disgust. My mind had always revolted at the idea, that the great God of heaven could allow himself to be *eaten* by his creatures in the form of a little flour. Under various pretences, therefore, I contrived to avoid the ceremony, and obtained the nuptial benediction without it.

The Lord, who never leaves himself without the witness of his numerous mercies to us, even when we are offending him in so many ways, was pleased to bless our marriage. Your birth, my dear children, crowned our joy, and left us nothing to wish but to see you grow and prosper, and to devote ourselves to your happiness. Alas, little did we suspect, whilst thus delightfully engaged, that this joy was to be so soon disturbed, and that death would deprive us of her who had given you birth. But our great God, whose ways and whose designs, though often inscrutable, are always full of wisdom, saw good to separate us—you from a tender and excellent mother, and me from a beloved companion and inestimable friend. She died February 11, 1821, after a few days' illness, leaving me in a state of affliction which it would be in vain to attempt to describe.

Nevertheless, terrible as was the stroke, and heart-rending as was the separation, I can now acknowledge, my children, that it was a salutary chastisement, sent by sovereign love; and one of the links of that chain of providence by which the Lord saw good to deliver me from the miserable state in which I was then living, and to lead me to the fountain of grace and true peace.

In fact, the death of your poor mother gave rise to a train of circumstances which, by drawing my attention to subjects that I had hitherto totally disregarded, and by exciting in my mind a degree of energy of which I could not have supposed myself capable, ended by engaging me most unexpectedly in the serious study of religion. The partic-

ulars I am about to give you respecting these things, will convince you that God can overrule the wickedness of men for good, and will show you that a Romish priest was the means of directing me to *the way*—I mean the perusal and free examination of the word of God—which led me, eventually to the Protestant church.

Your mother's funeral was conducted with Catholic ceremonies, and, according to my means, I spared nothing to honor her remains. I likewise consented, either from conformity to custom, or from a wish to please my relatives, who were influenced by the fear of purgatory, or perhaps from participating myself in the false notion that bought prayers can mitigate the sufferings of the dead—from one or all of these causes, aggravated by the sorrow which filled my heart and inflamed my imagination, I consented to the performance of the nine customary masses for the rest of the soul.

The priest to whom I first went told me that he was too busy to undertake the whole, but that I might depend upon him for three. From him I went to another, who engaged to say the remaining six, and did so without delay. Sunday after Sunday, for a considerable time, I went to the first to inquire whether my three masses would be said in the following week. He always found some excuse, saying that "there were others more urgent than myself; that he was previously engaged; that he had undertaken more than was in his power to perform, etc. From February to June I was thus put off under various pretexts. Worn out, at length, by so many fruitless efforts, I resolved to put an end to them, and mentioned the subject to your aunt, your mother's sister, expressing to her my extreme annoyance. She asked me if I had offered the priest the amount of the masses which he had promised to say? "No," I said, "the idea never occurred to me; but even if it had, I should not have dared to do it, for fear of offending him. It is not usual," I added scornfully, "to pay before one is served. No one ever pays me for a saddle before I make

it." "No matter," replied your aunt, "my advice to you is to return to the priest, and offer to pay for the masses which you have ordered."

I did as she advised me, and this time my request was favorably received. The priest seized the six-franc piece which I laid on the table, looked at me and said, "Do you wish me to say six?" "No," I replied with a feeling of indignation which I could hardly repress—"no, sir, I only want three. Return to me the rest of the money; poor folks cannot afford to spend so much at once."

I left the priest, thoroughly ashamed of having contributed to gratify his cupidity, and very much disposed to think the religion we were taught was nothing but a tissue of fables and impostures, to which the thirst of gold and silver had given birth. I cannot tell you all the sad and painful reflections that occupied my mind during the remainder of that day; I was overcome by them, and rejoiced to see the night, hoping to find relief in sleep. I went to bed, but could not close my eyes. Still haunted by the remembrance of what had so disgusted me, a multitude of thoughts crowded on my imagination. I knew that the priests claimed the word of God as their authority for all their doctrines and ceremonies, which word I also knew was contained in the Old and New Testaments, although, to my misfortune, I did not then regard them as a divine revelation. In fact, I believed no more in the Holy Bible *as the word of God,* than I did in the doctrine of purgatory: still I felt a desire to search and to ascertain whether this *lucrative* doctrine was contained in the Gospel, and in what manner it was there established.

At this moment I recollected that there was, on the chimney-piece of my room, a New Testament, in which I had learned to read, but which I had never opened since I was nine or ten years old. I jumped out of bed, and hastily dressing myself, resolved to begin, without delay, my researches on the subject of PURGATORY.

With this sole object in view, I read through the Gospels, the Acts of the Apostles, the Epistles, and the Revelation of St. John; confining my attention exclusively to those points that tended either to establish or controvert this doctrine. This perusal of the New Testament, which, from my eagerness to satisfy my curiosity and resolve my doubts, I accomplished without once stopping, except for refreshment, proved to me that the doctrine of purgatory was not to be found in the Gospel, but must have been derived from some other source.

Indeed, my dear children, I did not find a single passage which established it, either directly or indirectly: on the contrary, I was struck with many declarations completely opposed to it. Thus I read in St. Matthew, "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 46. This absolutely destroys the idea of any intermediate abode between heaven and hell.

I read the song of Simeon, by which it clearly appears that the good old man had no idea that he was to stop in the road to heaven, or that he would have to undergo any *purging fire* before he could get there; for he exclaims, holding the infant Jesus in his arms, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," etc. Luke 2: 29, 30.

I read the promises which Jesus made to the thief on the cross, when he said to him, "Lord, remember me when thou comest into thy kingdom." Luke 23: 42, 43. If there were such a place as purgatory, and if any one were likely to be subjected to its fires, surely it would have been this malefactor, condemned by human laws, and probably guilty of many crimes; yet our Saviour replies, "Verily, I say unto thee, *to-day* thou shalt be with me in paradise."

I read in the Epistle of St. Paul to the Romans, that "there is now no condemnation to them which are in Christ Jesus." Rom. 8: 1. A doctrine altogether opposed to that of purgatory, which teaches that Christians are, after

this life, subjected to a process of torments, before they are free from condemnation.

I read in the Epistle to the Hebrews, that "it is appointed unto men once to die, but after this the judgment," Heb. 9: 27, which clearly proves that the destiny, both of the bad and good, is irrevocably fixed from the moment of their death; and that there is no purgatory, from which masses, prayers, or rather, gold and silver, can deliver any one.

I read also, in the first Epistle of St. John, that "the blood of Jesus Christ, the Son of God, cleanseth us from *all* sin," 1 John, 1: 7, which excludes all other kinds of purification, and formally contradicts the doctrine of purgatory. Finally, I read in the book of Revelation, "Blessed are the dead which die in the Lord *from henceforth:* yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Here is another declaration which confirms what the preceding and many other passages establish in so convincing a manner. Not having discovered a single text of the New Testament which told in favor of purgatory; but, on the contrary, having observed and meditated on those which I have quoted, and many others equally opposed to this doctrine, I was fully persuaded that it never had been thought of by the writers of the Gospel. You may easily believe, my dear children, that this discovery in no way tended to strengthen the bonds which held me to the Romish Church, nor to confirm me in their faith.

Still, however, I was dissatisfied, and still longed to know positively *from whence* the priests had derived their vain system. This desire filled my mind for some days, and at last it struck me that THE POPE must have been the inventor of it. I then naturally began to wish to discover *who* the Pope was, and what right he had to impose such a doctrine. I had often read and heard, both in conversation and from the pulpit, that St. Peter was the chief and head

of the apostles; that he had been the first pope at Rome; and that all succeeding popes had inherited his rights and prerogatives.

I conceived a wish to know what the New Testament said upon this subject, and I immediately undertook a second perusal of it, in the same state of mind as before; that is to say, absorbed by one sole object, and having nothing in view but to find out whether St. Peter had really been set over all the other apostles, and placed at Rome as head of all the churches.

This examination, which was pursued with a degree of attention of which I should now be scarcely capable, ended in convincing me that the supremacy of St. Peter was no better established by the New Testament than the first doctrine which I had sought for, and that undoubtedly the papacy was without scriptural authority.

I found in St. Matthew the *calling* of Simon, who was afterwards called Peter, Matt. 4 : 18, 19, 20; but it did not appear to me to differ from that addressed to Andrew his brother, and all the other apostles.

In the tenth chapter of the same Gospel, I also observed that the first *mission* which Jesus Christ gave to his apostles, was given to all, without any particular prerogative to Peter. It is true that Peter is the first named, but this is merely an accidental priority, which implies neither distinction nor superiority; one must have been mentioned first. I made the same observation on the last mission which they received on the day of their Master's ascension, and which is related by St. Matthew, 28 : 19, 20; by St. Mark, 16 : 15, and in the Acts of the Apostles, 1 : 8. This mission, though variously expressed in the three places, is the same in substance. It is given indiscriminately to all, the promises by which it is accompanied are for all, and on all the same powers are equally conferred.

The 18th and 19th verses of chap. 16 of St. Matthew, where it is said, "Thou art Peter, and on this rock I will build my church," startled me for a moment, and I was on

the point of mistaking the true meaning of this declaration. But having reflected that Jesus Christ asked the question in the 15th verse, of *all* his disciples, and that Peter expressed the sentiment of *all*, in his animated reply in the 16th verse, I considered that the words which Christ addressed to Peter, were applicable to all disciples; and that no supremacy could be attributed to him from this passage, more than from any of the preceding.

I was confirmed in this opinion, when I read in the Gospel of St. John, that Jesus, *speaking to all*, had made them nearly the same promise: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," John 20 : 23 ; and also by what St. Paul says to the Ephesians: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Ephes. 2 : 20, 21.

I was still more strengthened, when I found in the Revelation, that St. John says, "the wall of the city had *twelve foundations*, and in them the names of the twelve apostles of the Lamb." Rev. 21 : 14.

By these passages, and many others which I think it unnecessary to quote, I discerned that Jesus Christ is the true *foundation*, the *corner-stone* on which the Christian church rests; that all the apostles and prophets are indeed mentioned as its foundation, but only because all their doctrines refer to him; and I was convinced that St. Peter was in no degree more distinguished or more elevated than his fellow-laborers. Although I did not then understand, at least not so fully as I do now, the evangelical meaning of the 18th and 19th verses of chap. 16 of St. Matthew, yet I was persuaded that the papacy or sovereignty of St. Peter could not reasonably be deduced from them.

Finally, my conviction that St. Peter was not above the other apostles, was completed by observing what he says himself in his first epistle: "The elders which are among

you I exhort, who am *also an elder*," 1 Pet. 5 : 1 ; by what St. Paul says to the Corinthians : "I was not a whit behind the very chiefest apostles," 2 Cor. 11 : 5 ; by noticing that St. Paul, according to his own account, "withstood him to the face, because he was to be blamed," Gal. 2 : 11 ; and that he severely and publicly reprehended him, because "he constrained the Gentiles to be circumcised ;" by seeing how the common disciples of the church of Jerusalem made no scruple of reproving Peter, because "he went in unto men uncircumcised, and did eat with them," Acts 11 : 3 ; how they required from him an explanation of his conduct, and how the apostle hastened to justify himself, by relating to them exactly how the thing had happened. Finally, by observing that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, *they sent* unto them Peter and John." Acts 8 : 14.

"There can be no doubt," thought I, as I perused and re-perused all these testimonies, "that Peter was in every respect equal to the other apostles; that he had no superiority nor jurisdiction over them. Had he been, had he thought himself, or had others thought him, the prince of the apostles and sovereign pastor of the church, would he have called himself an elder like unto the other elders ? Is it possible that St. Paul would have declared himself to be 'not a whit behind him;' that he would have 'withstood him to his face,' and blamed him publicly ? Is it probable that mere believers, common members of the church, should have ventured to dispute with him, to require an explanation of his conduct, or that he should have thought it necessary to satisfy them by giving one ?* Is it likely that he would have been sent by the other apostles, or have received their orders, when it would have been his part, had he been their chief, to command and to send them ?"

I needed no more evidence to be thoroughly convinced

* The popes, his pretended successors, have not been so obliging ; they have been always solicitous to make their authority felt.

that all which is taught by the Romish church of the supremacy of St. Peter, and of the sovereignty of the popes, his pretended successors, was a fable destitute of the slightest foundation; at all events, a doctrine no more to be found in the Gospel than that of purgatory.

If I were surprised at this, I was no less so when I observed that in the whole New Testament there was not one word which gave reason to imagine that St. Peter had ever preached, or had even ever been at Rome, where the Roman Catholics assert, and believe as an article of faith, that he was the first pope. The Acts of the Apostles maintains the most profound silence on this subject, and affords no ground whatever for the supposition. All the Epistles leave it equally in darkness. Those of St. Paul to the Galatians, to the Ephesians, to the Philippians, to the Colossians, the second to Timothy, and the Epistle to Philemon, all written from Rome at different periods, and that to the Hebrews, written from Italy, make no mention of Peter's being there. In the last four, the apostle speaks of his companions in suffering, in labor, and in the work of the Lord, but says not a word of Peter as being with him. Undoubtedly he would have mentioned him, as he mentions Tychicus, Onesimus, Aristarchus, Demas, Prudens, Livius, Claudia, etc., had he been at Rome; but neither his name, nor any allusion to his abode in the capital of the world, is to be discovered in any part of St. Paul's Epistles. In my opinion, there is no proof of his ever having been there, much less of his having held the bishopric. Finally, his own two Epistles furnish no evidence for such a supposition: the first, and, in all probability, the second also, is written from Babylon, 1 Pet. 5 : 13, and addressed, not to the Romans, but "to the strangers," that is to say, the converted Jews, "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," 1 Pet. 1 : 1; countries where it would appear that he exercised his ministry, after having for some years preached to the church at Antioch.

Thus, my children, I discovered that these two primary

doctrines of the Romish church, viz., *purgatory and the supremacy of St. Peter*, had not, at any rate, been inculcated by the writers of the Gospel. I cannot tell you what interest I felt in the new ideas I had acquired. The New Testament, which I was still far from regarding as a divine revelation, appeared to me a collection of precious documents, in whose authority I then began to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artisan like myself, it was at the same time so attractive to me, that I was induced to continue my researches.

I have already mentioned to you, my dear children, the invincible repugnance which I had always felt to receiving the sacrament as administered in the Romish church. I have said that nothing in the world could have forced me to this act, by which it is profanely pretended that the *creature* EATS *his Creator!* I could never even think of it without shuddering. This doctrine, which asserts that Jesus Christ is present in body and in spirit in the consecrated wafer, and that every communicant is actually nourished by his flesh and blood, is, of all the tenets of popery, that which contributed the most to alienate me from the Christian religion, to which I attached it, and to drive me into infidelity.

This, therefore, now attracted all my attention; and again I began to read the New Testament, entirely occupied, as previously, by the one object which I had in view.

I found nothing in the three Gospels of St. Matthew, St. Mark, or St. Luke, which gave me the least reason to suppose that their author had recognized the real and corporeal presence of Jesus Christ in the sacrament of the holy Supper. The words of the institution, as related by the first, Matt. 26 : 26; by the second, Mark 14 : 22; and by the third, Luke 22 : 19; these words, reported with slight variations by the three evangelists, and which I took great pains to collate and compare, conveyed no other idea

than that of a *commemorative ceremony,* designed to preserve and call to remembrance the sufferings, the passion, and the death of Christ. In my then wretched condition of unbelief, the magnitude, the sanctity, and the power of the sacrament did not strike my mind; but, with this exception, I imbibed from the consideration of these passages the views which I still hold.

So far, then, I had not discovered the doctrine of the real presence; but I thought I *had* indeed found it specifically established when I read these words: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6: 51–56. These words appeared to me to be undoubtedly the foundation of the Romish faith on this head. I even thought that the writer of them had the establishment of this doctrine especially in view. At that moment I was tempted to stop, and to carry no further my researches on a doctrine which I thought I had found clearly set forth, but the absurdity of which had never appeared to me so palpable. I then felt an utter disgust towards the Gospel; nevertheless, internally spurred on by an invisible power, which was then unknown to me, but which I now recognize to have been the Holy Spirit, the Author of all divine revelation; and attracted, as it were, in spite of myself, by the Spirit of God, who graciously purposed to teach me to appreciate, and in time to receive the truth of his word, I resumed my New Testament, which I had for a moment thrown aside, and recommencing the

perusal of the sixth chapter of St. John, I read it to the end, which I had not done before.

When I reached the sixty-third verse, I was struck as by a flash of light, which instantaneously discovered to me the mistake that I had at first made in the meaning of the six verses transcribed above, and imparted a new value to the Gospel. When I read, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," John 6 : 63, I had, as it were, the key of the chapter, and no longer discerned in it the doctrine of the real presence. I perceived that it in no way referred to swallowing and digesting, with our corporeal organs, the body and blood of Christ: I saw that the expressions of eating and drinking were used figuratively, and that they really signified nothing but knowing Christ, coming to him, and believing in him, as it is explained in the thirty-fifth verse of the same chapter, where Jesus Christ says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

It was then as clear to me as day, that Jesus Christ used the terms *eating* and *drinking* only in a spiritual manner; and, as I now understand them, as referring to that faith, which, while it is living and active in our hearts, unites us to him in an inexplicable manner, and clothes us in his merits, at the same time that it purifies and sanctifies our views, our sentiments, and our desires. After having thus discovered my error, I found myself more than ever inclined to persevere in my reading, and to search and see whether the doctrine of the real presence would not be better established in the subsequent parts of the book. The further I advanced, my dear children, the more reason I had to be convinced, that neither Jesus nor his apostles ever intended to convey such an idea. I should be too tedious, were I to point out to you all the passages which I found expressly contradictory to this revolting tenet; it will be sufficient to quote a few.

I found in the Acts, that the apostles saw Jesus Christ ascend on high, carried upwards by a cloud which concealed him from their sight, and that two angels appeared and said unto them, "Men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven." Acts 1:9, 11. "There never was a priest," said I, "there never was a Roman Catholic, administering or receiving the sacrament, that ever saw Christ descending from heaven, in this manner, to enter into the bread. Nevertheless, the angels declared, that he should descend from heaven in the same manner as he went up into heaven."

I found in the same book, "that the heavens must receive Jesus Christ till the time of the restitution of all things." Acts 3:21. "He is then," said I, "no longer corporeally on the earth." I found in the Epistle to the Colossians, that "Christ sitteth on the right hand of God," chapter 3:1; from whence I drew the inference, that he certainly cannot be actually present on so many altars, or in so great a number of wafers, as the doctrine of the real presence necessarily supposes.

I found in the Epistle to the Hebrews, chapters 9 and 10, the strongest declarations, not only against the real presence, but against the whole system of the mass, by which it is pretended *daily to renew* the passion and sacrifice of our Saviour. When the apostle says that "Christ is entered into heaven itself," Heb. 9:24; when he says that "unto them that look for him shall he appear the second time without sin unto salvation," verse 28; lastly, when he says it is the will of God to sanctify us "through the offering of the body of Jesus Christ once made," chapter 10:10, and that "this man, after he had offered one sacrifice for sins, for ever sat down at the right hand of God," verse 12, having "by one offering perfected for ever them that are sanctified," verse 14, it appeared to me to prove, with the most unanswerable evidence, that the doc-

trine of the real presence, and all connected with it, was as far removed from the creed of the apostle as the east is from the west, or as heaven from hell.

Finally, my dear children, the very words of the institution of the Lord's Supper, related by St. Paul, 1 Cor. 11, and to which I paid particular and repeated attention, did not leave a shadow of doubt on my mind, that the doctrine of the Romish church, on the subject of the Eucharist, is utterly devoid of any foundation in the Gospel, and must consequently have been derived from some other source. In fact, all that our Saviour says on the occasion of instituting the Lord's Supper, clearly shows that it was a *memorial of himself* which he established, and which he wished to leave behind him. After having taken, blessed, and broken the bread, he commands that it should be eaten *in remembrance of him.* Having given them the cup to drink, he adds, "This do ye, as oft as ye drink it, *in remembrance* of me." The words, "This is my body—this cup is the New Testament in my blood," appeared to me only what they really are, figurative expressions, signifying that the bread *represented* his body, and the wine his blood. These words do in no degree change or modify the principal idea, that of *commemoration*, which runs throughout this action of our Lord.

Had it even been possible that these words had deceived me, had I taken them in their literal meaning, I should soon have been undeceived by those which immediately follow, which in themselves utterly overthrow the doctrine of the real presence, and the whole system of the mass. These are the words: "As often as ye eat this bread, and drink this cup, ye do *show* the Lord's death *till he come.*" 1 Cor. 11 : 26. After this declaration, connected with so many others, what further proof was wanting that St. Paul never believed that the bread and wine contained the actual body of Christ? I clearly saw that in this passage he meant that it is really bread we eat, and wine we drink, in the sacrament, and not the actual body and blood of the

Son of God. I perceived that he taught that the Lord is not actually present in that ceremony, according to the sense of the Romish church, because he distinctly says, that by participating in it we "do *show* the Lord's death *till he come.*"

In short, I was convinced that, according to St. Paul, it is not the body and blood of Jesus Christ that the priests hold in their hands, and which they offer as a sacrifice in the mass.

Here, my children, I suspended my researches. Convinced, as much as it is possible to be convinced of any thing, that the doctrine of transubstantiation is not to be found in the New Testament, I concluded that it must have the same origin as those of the papacy and of purgatory.

Diverted as I had been from my usual occupation, during the time that I had thus devoted to study and meditation; obliged to maintain myself and you by the sweat of my brow, and having no other immediate subject of perplexity, I returned to my daily labor, and discontinued the perusal of the Gospel. My New Testament had certainly gained much in my esteem; but without stopping to consider exactly in what way I valued it, I think I may say that it was *not* as containing the word of God, and the knowledge which is unto salvation.

Thus, not being really or heartily interested in it, I replaced it a second time on the spot it had so long occupied, on the chimney-piece of my room; and eighteen months or two years passed without my thinking of consulting it anew.

During this period I married again: your tender age, and the care you required, which my business and absence prevented my giving you, were the motives which induced me to take this step. God in his fatherly kindness mercifully directed my choice, though I had never thought of asking him to do so; and you have found a second mother in her who has ever been to me the most estimable and best

of friends. During this period, also, I thought more of religion than ever before. Though I had read the Gospel only to satisfy my curiosity on the three points of doctrine that I have mentioned, and although my attention had been exclusively directed to these points, it is probable, notwithstanding, that I had almost unconsciously imbibed some of the impressions which the word of God is calculated to produce, and that even then I was in some measure under its secret influence. One thing I am sure of, that from that time some idea of religion, although then comparatively vague and confused, never left me; I frequently caught myself musing on the origin of the universe, on the vicissitudes of nature, and on the future condition of those numerous beings, who are seen for a short time on the earth, and then disappear. My own destiny, also, frequently engaged my thoughts; but I was far from referring it to Him on whom I now see that it entirely depends. In all these thoughts, God was excluded from the place he ought to have held. With nothing but false and uncertain notions of him, I was far indeed from regarding him as the vivifying principle, which, to the eye of the Christian, animates and embellishes every thing, and as that pure light "which lighteth every man that cometh into the world."

I am bound to tell you, my children, what was the real state of my soul at that time. I was in so deplorable a condition of blindness and ignorance, that sometimes I thought there was no God, but that he was an imaginary being; and sometimes confounding him with the works of his almighty hands, I attributed divinity to the material world. "The fool hath said in his heart, There is no God," and I dare not deny that these words of David were for a long time, and even perhaps at the period of which I am speaking, applicable to me. But while I acknowledge that the natural corruption of my heart, and the bad books I had read, were in part the causes of the sad state I have described, I cannot help also attributing the greatest part of them to the *abuses*, the *superstition*, and the *errors* which

disfigure Christianity in the Romish church, and which had so disgusted me that they had driven me into total infidelity.

Such, then, being in fact my religious state, you may well believe, my children, that I was not happy; for it is impossible to be so without trusting in God, who is the source of supreme good and true peace. I was assiduous in my occupation; I frequented the society of my friends; but my heart, empty and incessantly craving after something which I could not obtain, was never content. My mind, restless and agitated, could nowhere find an object to fix and satisfy it. Listlessness followed me everywhere, and seemed to increase upon me. O how unhappy, and how pitiable are those, who are, as I was then, without God, without Christ, without hope in the world.

I was in this wretched state when it pleased God to have pity upon me, and to cause a ray of light to penetrate my mind. One evening, after the labors of the day, instead of going as usual to the club which I frequented, I went alone upon the public walk, where I remained till the night was far advanced: the moon shone clearly and brightly; I had never before been so struck by the magnificence of the heavens, and I felt unusually disposed to reflection. "No," I said, after contemplating for a long time the impressive scene before me, "no, nature is not God"—for till then I had entertained this opinion—"God is certainly distinct from nature: in all this I can only recognize a *work* replete with harmony, order, and beauty. Although I cannot perceive the Author, whose power, intelligence, and wisdom are everywhere so strongly imprinted on it; still, both my reason and my feeling combine to convince me of his existence."

This conclusion, which I sincerely adopted, was the result of the reflections in which I had been that evening absorbed.

Some days after this, the examination of a watch, its springs, its various wheels, and its motions, brought me afresh to the same conclusion, and for ever confirmed me

in the belief of a God, the Creator of all things. If this watch, I argued, could not make itself, and necessarily leads us to suppose an artist who made each part, and so arranged the whole as to produce these movements, how much stronger reasons have we for concluding that the universe has a Contriver and Maker?

I was no sooner fully satisfied of the existence of a God, than I trembled at the thought of his attributes, and my relationship to him. The sense of my unworthiness and sinfulness deeply affected me. When I called to mind the many years I had passed in forgetfulness of this great God; in indifference to, or in a culpable unbelief of his existence; I felt that I must indeed be, in his sight, the most ungrateful, and the most sinful of his creatures. My next feeling was an anxious desire to amend my conduct, and I determined to lay down such a plan for my future life, as I hoped might not be unworthy of that Being whose eye I then felt was upon me.

After having made many efforts to recall the best maxims of wisdom and rules of virtue that I had met with in the course of my reading, I at length came to a resolution of examining what MORAL PRECEPTS the New Testament might contain, and whether it might not afford me the rules I was seeking for the regulation of my conduct.

This was the motive which brought me again to the New Testament, and induced me to undertake a fourth time the perusal of it. I wish it were in my power to recount to you, my dear children, all the effects that the eternal word of God produced upon my heart; for from that time I recognized it to be, what it is in fact, the revelation of sovereign wisdom; the genuine expression of the divine will; the message of a tender and compassionate Father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in him. I wish I could retrace all the impressions that this divine message produced on my mind, the vivid emotions I experienced, and the thoughts

and feelings, never, I trust, to be forgotten, excited by that reading.

I was like a man born blind, who should suddenly recover his sight in a magnificent apartment, splendidly illuminated. My feelings at least corresponded with those of a man under such circumstances. How glorious was the light of the Gospel to me! I sought for morality, and I found *there* the most simple, clear, complete, and perfect system of morality that could be conceived; and *there* I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a laborer, a man, a reasonable creature; my duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept; not one precept unaccompanied by a motive; and no motive that did not appear to me to be dictated by reason, or enforced by an authority against which I felt that I had nothing to object. I observed two kinds of precepts, which, though tending to the same end, that is, perfection, produced a different effect upon me. The *positive* precepts presented to my mind an idea of the high degree of holiness at which that man would arrive who could keep them without a single violation. The *negative* precepts, by leading me to a close self-examination, impressed me with a deep sense of my corruption, and convinced me that the authors of them must have possessed a profound knowledge of the human heart in general, and of my heart individually.

"Who then," said I, "were the writers of this book?" And when I reflected that they were poor uneducated mechanics, like myself, the question immediately presented itself, How could fishermen, tax-gatherers, and tent-makers, acquire such extraordinary sagacity, penetration, wisdom, and knowledge? "Ah," I exclaimed, "this is indeed a problem, which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that all they wrote was divinely inspired." Such, my

children, was my conclusion after this examination of the morality laid down in the Gospel.

Thus I recognized the divine origin of the New Testament, and took my first step towards Christianity.

When I had once acknowledged the divine origin of the *morality* of the Gospel, reason and personal experience combined to convince me of the truth and divine source of THE DOCTRINES on which it was founded.

"If God inspired the apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings he would leave them to themselves, and permit error or imposture to be mixed and confounded with truth?" No; from the same source cannot proceed sweet waters and bitter. As the moral precepts of the Gospel are divinely inspired, so, likewise, *must* be its doctrines. This reasoning appeared to me incontrovertible, and I received with full conviction the whole contents of the New Testament, as dictated by the Spirit of truth.

From that time Jesus Christ, his history, his divine character, his miracles, the end for which he came into the world, his sufferings and death, attracted and absorbed my whole attention. At the account of his passion, which, till then, I had read with indifference, my heart was melted, and my eyes overflowed with tears. In short, I found and felt such a suitableness between the wants of my sinful soul, destitute as it was of all peace and comfort, and the work which the Saviour had accomplished by his death on the cross, that I no longer doubted that the promises of the Gospel were personally addressed to me. I believed that Jesus Christ had offered himself a sacrifice for me, and for me individually—to expiate my sins, and to reconcile me unto God; and from that moment I have enjoyed an inward peace, the source of which I believe to be faith in Christ alone—a peace which the world can neither give nor take away, and which, as I myself have frequently experienced,

is alone able to support and strengthen us through all the sufferings and afflictions of life.

In this manner you see how, a sinner and prodigal as I was, our heavenly Father met me, and received me to the arms of his mercy; how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace that has accomplished all in me. He it was who began, who carried on, and who, I trust, will perfect this work of salvation.

Without his intervention, that is to say, without the aid of his Spirit operating upon my heart, it never could have experienced a *real* conversion. To him also do I ascribe, with gratitude, my admission into the Protestant church, of which I have now the privilege of being a member—as I shall proceed to tell you.

Having found, as I have already said, peace and joy in that word of God which I had received with my whole heart, I immediately felt the desire and the need of INTERCOURSE WITH GOSPEL CHRISTIANS; I was convinced that such there were, because the Saviour has promised "that the powers of hell should never prevail against his church." But not finding them in the Roman Catholic church, which presented to me nothing but a religion of tradition, equally degenerate in doctrine and worship, I was greatly at a loss where to find the real Christians for whom I was in search.

For the first time in my life the thought occurred, Is it possible they may be among the Protestants? But instantly I repelled an idea which early prejudice had rendered revolting to me. In places inhabited exclusively by Roman Catholics, where the doctrines and worship of the Protestant Christians are little known, the term Protestant is regarded by most as synonymous with heretic, blasphemer, and reprobate. The people generally are imbued with these prejudices, which are diligently kept up and disseminated by some among them, and I myself was at that time too much under their influence to admit, at once, that the Prot-

estants could be the true Christians for whom I was seeking.

Soon, however, the thought returned ; and as I reflected on that declaration of St. Paul, "All that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3 : 12, possibly, said I, these Protestants may be calumniated on the very ground of their religion being more in accordance with the Gospel. Many other passages of Scripture presented themselves to my mind, which led me to believe that this supposition might be correct. I therefore determined to lose no opportunity of clearing my doubts upon this point.

As there were no Protestants, either in our town or neighborhood, whom I could consult, I determined to write to the only one I knew ; and though but little acquainted with her, I ventured to request that I might be apprised of her pastor's next visit, signifying that I was anxious to consult him on a subject of importance. Either she did not understand my letter, or from some other motive, her answer, though obliging, was not satisfactory on that point which most interested me.

I waited patiently for some time, and applied myself diligently to reading and meditating on the word of God, which had become like necessary food to my soul. In all my prayers I entreated the Lord that he would condescend to direct me to those true Christians of whom his church was composed, and permit me to become one of their number. I felt a confidence, from all that I had experienced, that my divine Benefactor would grant my request whenever he saw it good for me ; this confidence quieted me, but could not remove my desire to ascertain what the Protestant religion really was.

One day, particularly, this anxiety became stronger than ever, and degenerated, I acknowledge, into real impatience. I was unhappy at my lonely and isolated situation, without a friend to whom I could communicate my dearest interests ; I believe I could have gone a hundred miles to find any one who thought and felt as I did. It was at this moment of

perplexity and weariness, on my return home, at the close of a day's work, that the thought struck me of consulting my wife, your present mother, and I had a presentiment that through her I should discover what I so long wished to know.

She is, as you know, a native of Libos, and I remembered having heard her say that there were Protestants residing in that town and neighborhood.

When the supper was ended, and we were seated by the fire, each in our chimney-corner, she took her work, and I began the conversation, nearly in the following words:

"Annette," said I, "have I not heard you say that there are many Protestants in Libos and the neighborhood?"

"Yes, Bayssiére," she replied, "there are a great many, but they are a good deal scattered about the country. They belong to the church of Mont Flanquin, where their priest or minister resides."

"And do you know any of them? Have you ever spoken to them, or been at their houses?"

"O yes, I was acquainted with many families; I knew Mr. ———, and Mr. ———, etc., etc.," I suppress names. "I have been employed in their houses, and seen them frequently."

"Well, then, can you tell me what sort of people they are, and what their characters and habits?"

"O yes, I can assure you that they are the best set of people in the world. They are esteemed, loved, and respected by every one. I never heard any thing but good of those I knew, and they always appeared to me to conduct themselves irreproachably."

I continued to question your mother on the manner in which the Protestants brought up their children; how they treated their servants, strangers, and the poor. I asked if domestic harmony prevailed among them, and how they conducted themselves as parents and children, brothers and sisters.

All her answers tended to convince me that pious Protestants lived under the influence of the word of God; and

at each disclosure she made, though unconscious of the value I attached to it, I said to myself, "*This is* the morality of the Gospel!"

Satisfied on this point, I turned to another:

"How do the Protestants spend their Sabbaths and festivals," I asked, "separated as they are from each other and their church? Do they ever assemble for prayer, or do they live without worship?"

"O no, they don't live without worship; they have their divine services; they are at too great a distance from their minister and each other to meet every Sunday, but they have a church in the country, where they assemble many times in a year, I believe once a month; and at other times they meet for prayer at their own houses."

"Oh, then they have a church near Libos? I should very much like to know," said I, "how they conduct their worship, and what they do at their church?"

"I can tell you perfectly," replied your mother, "for I was present at one of their assemblies. There is nothing grand or striking in their churches; they contain neither altar, chapel, images, nor any ornament whatever, but consist simply of four whitewashed walls. At the lower end is a pulpit, like that used by our priest, in front of which is a table, and around it are seats, occupied by the elders. The rest of the church is fitted up with benches, placed in order, on which the congregation seat themselves as they enter.

"I observed that most of them, before they sat down, leaned upon the back of the seat before them, and seemed to be in the act of prayer. Their service was as simple as the building, devoid of ceremony. When the congregation had assembled, one of the elders ascended the pulpit, and prayed aloud in French; then he gave notice that he was about to read the word of God; and having requested their attention, he read, for some time, from a great book, which they told me was the Holy Bible. He then offered prayers, and preached a sermon, which gave me great pleasure at

the time, but which I now forget. I well remember, that throughout the service there was no noise nor disturbance of any kind in the church, and one feeling seemed to pervade the whole; this struck me forcibly."

In this description of the Protestant worship, imperfect as it was, I thought I could recognize those traits of simplicity that characterized the worship of the primitive Christians; and when your mother had finished, I said to myself, "This is indeed like the worship recorded in the Acts of the Apostles." But I added, without allowing her to perceive the extreme satisfaction that this information afforded me, "Is this all you know of the Protestant worship? Did you never see them receive the Sacrament?"

"Yes, I have," she replied, "on that same day, which was the only time I ever entered their church."

"Do tell me, then, how it was conducted?"

"I told you, if you remember, that there was a table in front of the pulpit: this table was their altar; it was covered with a very white cloth; in the middle of it were a plate of bread and two chalices of wine. When the minister had finished preaching, he took a book, and read from it some beautiful passages on the communion, sufferings, and death of Christ; he also spoke of the duty of communicants; then every one stood up while he prayed; after which he descended from the pulpit, and came in front of the holy table; he here repeated aloud some words which I have forgotten, and took a small piece of bread and ate it; this done, he took the two cups in his hands, and again saying something that I did not hear, he drank some of the wine. The elders then approached the table, and each received a piece of bread, which they ate, and drank a little of the wine from the cup which was presented to them. The rest of the congregation did the same, the women after the men; and when all had communicated, the minister reäscended the pulpit, gave another exhortation, offered a concluding prayer, and closed the whole by urging upon them the care of the poor."

"This," thought I, "is indeed the supper of the Lord!"

The conformity that I had already observed between the practices of the Protestants and those of the primitive Christians, created in me a feeling of joy which I had never before experienced. I desired, with renewed ardor, to search to the bottom of their doctrines, and from that time I anticipated that I might myself become a decided Protestant. This expectation, my children, soon increased into a certainty.

On the tenth of February last, two pamphlets fell into my hands: one was published by a Roman Catholic priest, and contained an attack on the Protestant religion; the other was an answer, in defence of that religion, written by a Protestant minister. These were the first words of religious controversy I had ever read, and eagerly did I devour these two little works. That of the first, which had been written on the occasion of a respectable family having recently embraced the Protestant faith, contained nothing that was solid, or that I could not have refuted in the very words of Christ and his apostles; therefore I did not dwell upon it. But the second, under the title of *A Letter to Malanie*, was the very thing I wanted, and was so anxiously desiring to find, an exposition of the Protestant creed, or at least of its most essential points. It taught me that the Gospel was their only rule of faith, worship, and conduct; that they admitted all that they found established by the holy Scriptures, but rejected every thing else, and especially prohibited the invocation of saints, the worship of images, of relics, and of the holy Virgin. It taught me that they worshipped God alone, through Jesus Christ his Son; that their only hope of salvation was in his mercy, revealed in the sacrifice of the cross of Christ; that they recognized no other mediator, no other advocate, and no other intercessor with God, than Him who gave himself as such, and who alone has the right of saying to sinners, "Come unto me, and I will give you rest." It taught me that they believed no more than myself in purgatory, in the supremacy of the pope, or in the

real presence, etc. In short, it taught me that the Protestants received and professed no other than primitive Christianity.

It would be impossible for me to tell you, how rejoiced I was to find my most intimate feelings expressed by a minister of a religion founded on the Gospel. From this, and from all that your mother had told me, I clearly saw that the Protestants were unjustly accused and misrepresented by the wicked or the ignorant, and that they were in truth those Christians, according to the word of God, to whom the promises of the Gospel are made. From that time I acknowledged them as my true brethren in Christ Jesus, and my chief desire was to be admitted into their communion.

I clearly foresaw, my children, that by making an open avowal of my religious principles, and by publicly declaring myself a Protestant, I should raise many violent passions against myself, and expose myself to a thousand trials; but the truth was dearer to me than life, and conscience spoke louder than the fear of man. I resolved, therefore, without hesitation, to confess my Saviour before men, let the result be what it might, and I immediately wrote to Mr. ———, the pastor at Nérac, and the author of the letter I had read, requesting the assistance of his experience and kind advice. In short, after I had been eleven months in correspondence with this excellent minister of the Lord; after I had visited him, in order to acquaint him more fully with the state of my mind, and to enjoy the privilege of his instruction; after I had frequently attended Protestant worship and all their different religious ordinances; after I had carefully compared these, as well as their doctrines, with the only standard of truth, the word of God, and was fully convinced of their perfect accordance, I no longer saw a motive for delay, but requested admission, and was received as a member of the Protestant church.

On the twenty-third of the December following, I went to Nérac, and on Christmas-day, in the presence of the

whole congregation, having, as I trust, first given my heart unto the Lord, I became publicly united to his saints, and received the sacred *symbols* of the body and blood of my Saviour at the Lord's Supper, and pledged myself to remain faithful to him till death. I trust that he will vouchsafe to me his assistance for the fulfilment of this promise, and manifest his strength in my weakness.

Thus it was, my beloved children, that I became a member of the Reformed Church of Christ. I have now explained to you the circumstances and motives that have led me to its sanctuary. In the presence of God I attest the truth of all I have now written. The ranks of the true church are not recruited by means of bribery, deceit, fraud, false miracles, or compulsion; all means are rejected but *instruction*, *reason*, and *persuasion*. This church has been formed, and still exists, notwithstanding the blows that have been levelled at it; and it will for ever continue, in spite of all the rage of hell, sustained by the simple exhibition of that Gospel which is its only guide and support.

May it please that God whom I supplicate for the salvation of all men, and more especially for the conversion and prosperity of my enemies, to give his grace to you, my children, that you may be found among the number of those who shall be saved. Happy should I be, not only to be your natural father, but also your spiritual father! Happy, indeed, shall I be, if at that great day, when we shall appear before God to receive the sentence of our eternal destiny, I may be able to present myself and you without fear, and say, "Here, Lord, am I, and the children thou hast given me."

P. BAYSSIERE.

Montaigut, Dec. 31, 1826.

NECESSITY OF REPENTANCE.

"God now commandeth all men everywhere to repent." Acts 17 : 30. Sinner, do you hear this? Listen! "God commandeth all men everywhere"—he commandeth *you*, "to *repent*." Do you ask, "What have I to repent of? What have I done so much against him?" You have broken his commandments, and "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. 5 : 23. You have not, perhaps, been a swearer, a drunkard, a thief, a whoremonger, a Sabbath-breaker, a liar; but all your life you have been "leaving undone the things which you ought to have done, and doing the things which you ought not to have done." Your own conscience tells you that you have. And do you ask, What have I done? Rather, what have you not done, and what do you not deserve from a righteous God?

But now, "God commandeth all men to repent." "Return unto me, and I will return unto you, saith the Lord." Mal. 3 : 7. What a mercy, that he hath not called you to judgment. Suppose he had—what could you have said? What could you have done? But "he is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter, 3 : 9. Behold him stooping from the throne of his glory, and in the compassion of his heart addressing you—in his word, by his providence, by his ministers and his people, by this Tract, he calls upon you, he entreats you, he commands you to repent.

"I do repent," said a man who was one day exhorted to this duty. "I never commit sin but I am sorry for it

afterwards." So was Cain; but he grieved because of his *punishment,* not for his *sin.* So was Judas sorry; but he was the son of perdition, and having hanged himself, "went to his own place." And how can any man be said to repent of sin, if he "forsakes it not?" Repentance is *godly* sorrow for sin—*a change of mind and disposition towards God*—a change that results from a renewal of the heart, and becomes manifest in the life. Not a mere reformation; nor an exchange of one sin for another; nor an outward respect for the law of God, without a cordial reception of the Gospel of Christ. John Bunyan, from a notorious profligate, became as strict a pharisee; but was not till afterwards a penitent. Do not rest, therefore, in a repentance that "needs to be repented of." Read the Scriptures, attend the preaching of the Gospel, and pray God both to teach you what repentance is, and to work repentance in you. "All this," you say, "is very good." May I hope, then, for your immediate attention to a few suggestions.

Repentance is *enjoined by the God of heaven.* He who spake, and the whole universe was made, and at whose all-awakening voice the dead shall rise, "now commandeth all men everywhere to repent." This proclamation he sends to you. Remember, he is in earnest, and will not be mocked. His eye is upon you, and though he now "keeps silence," and "judgment is not speedily executed against an evil work," "he observes all your goings," and "will set them in order before your eyes." "He hath appointed a day, in the which he will judge the world in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. "Now, consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver." Psalm 50: 22.

The interests of your never-dying soul depend upon it. If you repent, you live. God "will abundantly pardon." All the fulness of divine mercy shall be conferred upon you, if you repent and believe in the Lord Jesus Christ.

He will not only forgive all your sins, but impart to you his Holy Spirit, enable you to serve Him all your days, and receive you into heaven when you die. His readiness to do all this we see in the unspeakable gift of his only-begotten Son, and in the numerous promises of the blessed Gospel. O listen, sinner, to the moving terms in which he speaks: "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?" Ezekiel 18: 23.

If you repent not, you perish. Such is the determination of the great God of heaven; nor will he alter the thing that is gone out of his lips. O earth, earth, earth, hear the word of the Lord! Hear it, ye careless ones, who are at your ease: "Except ye repent, ye shall perish." "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9: 17. What are these threatenings but the distant thunders of the "day that cometh?" What are the diseases that have consumed generation after generation of the human race ever since the fall, and the terrible judgments that have laid waste at intervals thousands at a stroke, but the glaring lightnings of that horrible tempest? They are "the wrath of God revealed from heaven against all ungodliness and unrighteousness of men." Say not, then, "Where is the promise of his coming?" Behold, "he cometh, he cometh to judge the world." And "who knoweth the power of his anger?" "Wherefore, to-day, if ye will hear his voice, harden not your heart." "Repent, and believe the Gospel."

"*I intend to repent,*" perhaps you say, "*before I die.*" Before you die! Do diseases depart, then, at your word; and will health return at your command? Have you "the keys of death," and of the unseen world? Do you so much as know the day, or the hour, when the Son of man will come? Does he not sometimes come suddenly, and when least expected? Surely, if any man trifled thus in his temporal affairs, you and all the world would be ready to brand him for a fool. You "intend to repent!" But

if you are not willing NOW, why do you expect you shall be at any future period? If your heart is already so hardened, through the deceitfulness of sin, that the Gospel fails to affect you now, will it succeed, think you, hereafter, when your heart will have become more hardened still?

Remember, also, that such is the alienation of your heart from God, that you will never exercise repentance unto life, except by the imparted *aid of his Holy Spirit.* And have you not already been long resisting his influences? Beware, lest by your persevering rebellion you "grieve the Holy Spirit of God," Ephes. 4 : 30, till He shall finally depart from you, and give you over to follow the devices of your own evil heart, till your iniquity shall prove your ruin. Can you expect God patiently to wait your pleasure, whilst, in the hardness and impenitence of your heart, you insult his glorious majesty, trample under foot his laws, and Sabbath after Sabbath, nay, day after day, despise the riches of his goodness, and forbearance, and long-suffering? Hear his own words: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1 : 24–26. "Behold, *now* is the accepted time: behold, *now* is the day of salvation." 2 Cor. 6 : 2. Believe on the Lord Jesus Christ, "who was delivered for our offences, and was raised again for our justification." Rom. 4 : 25. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5 : 31. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3 : 19.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

AN

APPEAL TO THE PATRIOT.

BY WILLIAM C. BROWNLEE, D. D.

"RIGHTEOUSNESS EXALTETH A NATION; BUT SIN IS A REPROACH TO ANY PEOPLE." PROV. 14 : 34.

WITHOUT a government, no nation can maintain its place or existence among the other nations of the earth. Against violence without, and anarchy within, its struggles for existence would be feeble and short.

A government, in order to promote a nation's happiness and prosperity, must be a *free* government. With the fall of its liberty, and its free institutions, public prosperity and happiness will quickly vanish from a nation.

Hence, whatever tends, in any way, to produce anarchy, or even to mar a nation's liberties, or to weaken the energy of her magistracy, is a curse to a nation; and, on the contrary, whatever has a tendency to consolidate the government, and to shed a freshness of life and vigor over her free institutions, is to be classed among a nation's greatest blessings.

There is another class of principles which must also be noticed here. Civil government is the ordinance of God. This is manifest from reason and the holy Scriptures: "The powers which be, are ordained of God." This implies, that it is his will that there should be a government among men. This is as certainly true, as that he has willed the existence and the happiness of men and of nations.

No specific form of government has, indeed, been pre-

scribed on the pages of his holy word. To do that work was no part of the office of divine revelation. That has been left to man by God, to be discovered and adjusted by the powers of reason and judgment which he has bestowed upon him. And there is a plain rule and guide in this matter, presented to the wisdom of individuals and nations. Since God wills the existence and happiness of nations—and since he can never cease to do this, as long as his divine goodness and benevolence are exercised towards his creatures, and as long as he chooses to preserve their existence in a natural capacity—of consequence, that form of government is the most consonant to his will, which does promote, in the highest degree, a nation's prosperity and happiness.

Hence, we know how to estimate all kinds of government which are administered by force; such as those of the Old World, where the tyrant reigns in darkness, surrounded by his armed slaves; and where the influence of his power quenches the light of knowledge, banishes religion and sound morals, and covers the land with darkness and the shadow of death. There, military bands patrol the streets and guard the highways; there, the property and the lives of the subjects are placed at the disposal of the capricious and cruel tyrant; there, is no room for the exercise of moral principle between the ruler and his subjects; there, the virtues wither and die; there, the inhabitants are "tenants of the grave—the animating principle is gone; they are merely moving masses of flesh and bones."

Such governments have been permitted by God to exist upon the earth, in order to be the scourges of guilty nations. They exhibit, in an impressive manner, the necessary consequences of vice and irreligion upon a nation. As certainly as these become general and national, so certainly do they bring down upon a government and a people utter and irremediable ruin. And, in view of this, how anxiously

should every patriot, and every Christian, lend all his aid, and all his influence, to prevent and correct those evils which will bring down on ourselves the same degradation and ruin!

Our republican form of government is, by the favor of Heaven, the perfect contrast of what has been noticed. It is a *government of persuasion.* The constitutional rights and duties of the magistracy are distinctly marked out, and the extent of their powers clearly defined. They are the servants of the public; and the conditions of their service are, that they promote the interests and the happiness of the nation. In return, the people honor, love, and sustain them. They are mutual blessings to each other.

Under the former classes of government, it is evident, an intelligent and active population cannot exist; neither is there place for pure religion and sound morals. These cannot exist, to any considerable extent, where tyranny reigns; and tyranny cannot breathe, nor exist, where intelligence, morality, and true religion bear sway. And hence, we arrive at this important maxim: *By an intelligent and moral people only, can a pure republic, and free institutions, be sustained and perpetuated.* Of consequence, when the public opinion is the voice and will of the sovereign—that is, the people—nothing can be more important than the illumination of the public mind, and the cultivation of the morals of the people. This is essential to a government of persuasion: it would speedily sink without this. Just in proportion as the mass of the people are enlightened, virtuous, and moral, will that government stand strong, and that country flourish and be happy; and just in proportion as the channels of knowledge are blocked up, or its salutary streams poisoned by error and atheism, will the public mind be corrupted and depraved; vice and immorality will flow over the land, weakening the hands of the magistracy, bid-

ding defiance to the laws, and sweeping all into the vortex of misrule, anarchy, and destruction.

There are three considerations growing out of the above principles, which claim our notice in this discussion.

1. A free government, and its institutions, can flourish only where intelligence, and the civic and moral virtues, flourish in the community.

2. The civic and moral virtues flourish only where a true Christian principle is cherished, in its life and vigor, among a people.

3. A true Christian principle is produced and cherished only by the means of Heaven's appointment, namely, the Gospel, the ministry, the holy Sabbath, and its institutions.

And here it is proper to introduce *two* explanatory observations, before we advance any farther in our discussion.

1. We advocate *no union of church and state.* Such a union every honest Christian in these United States most earnestly deprecates and opposes; we honestly believe it to be contrary to the interests and happiness of each of them, equally. It is a fact established by historical evidence, that it has been a heavy curse to the church in the Old World, since the *delusive* prosperity of the days of Constantine. What we are here advocating is simply this, the necessity of a genuine Christian principle pervading and animating the minds of ruler and people, in order to the promotion of pure virtue and sound morals in the nation. The existence of such a Christian principle in the hearts of our rulers, can no more imply a union of church and state, than the existence of mathematical science in their minds can create a union of mathematics and the state. Nor can the zeal of the magistrates, employing their influence as Christians to promote religion, as the basis of public morals and the safety of the state, ever be construed, even by the purest jealousy, into any such tendency.

2. We do not maintain that sound morals and a Christian principle *are essential to the existence* of a government. The subject of our discussion is, the best means of securing the well-being and perpetuity of our republic and free institutions, existing, as they do, among a Christian people. The Roman republic was a government "ordained of God," Rom. 13 : 1; but surely, had there been in that pagan government those redeeming and sustaining elements of which we speak, its institutions had, unquestionably, been more free, its form more vigorous, and, humanly speaking, it had not fallen, as it did, amidst the universal corruption and depravity of its population.

I. The necessity of THE PREVALENCE OF INTELLIGENCE AND VIRTUE among the community.

In regard to *the public functionaries*, who occupy so commanding a position in the republic, and whose influence is felt in every circle, it is very obvious that the more virtuous and enlightened they are, the more likely will our free institutions be preserved and perpetuated, and the great end of government attained in the happiness and prosperity of the people.

To a faithful public functionary, the virtues are essential. Without the civic virtues, can he be a faithful *representative*, or a pure patriot, devoted to his country's honor and interests? And can we ever find the civic virtues, and pure patriotic principles, reigning in a mind dark and corrupt, and devoid of sound morals? Never: an effect cannot exist without a cause. Could we make the experiment, and abstract from the assembly of our legislators all sound and liberal views, all patriotic feelings and virtue, and the fear of God, we should just have such another assembly as that in which Robespierre and his associates revelled in vice and atheism, during the Parisian reign of terror.

These virtues are equally necessary in a *legislator*. It is his solemn duty to enact just laws. If the laws, by which both magistrate and people are governed, be unjust, the administration of them cannot be otherwise than a system of iniquity and oppression; and the land will speedily be covered with the deepest guilt, calling down the vengeance of Heaven. But justice will reign in the land when the legislative assembly have the fear of the Almighty before their eyes, and a virtuous regard to the Most High in all their proceedings.

It is the office of the *executive* to see the laws of the land carried faithfully into execution. He must be fully prepared to defend the rights of his fellow-citizens, as it regards life, liberty, and property; to preserve the purity and fairness of trials by jury, to hear with patience, to discipline his own feelings, to pronounce sentence with impartial strictness, to keep his hand free of bribes, to have no respect of persons in judgment, to mingle justice with mercy, to watch over the public good, to redress grievances with frankness and promptitude, to prevent wrongs, to discourage a litigious spirit, to heal breaches in a neighborhood; in a word, to be a father to the people, and to be pure in character as the ermine of his own robe. But can these virtues, so necessary to qualify the executive, be found in the selfish, immoral, and ignorant man? No, never! Sound morals and religion are the necessary bases of all these civic virtues, which qualify and adorn the magistrate. Take them away, and our judges and advocates would be converted into the M'Kenzies, the Lauderdales, and Jeffries, of infamous memory.

The right of trial by *jury* is one of the brightest stars in our free institutions, and one of the safest guards of our liberty, lives, and property. With the juror rests a very deep and solemn responsibility: in his safe-keeping, are re-

posed the honor and the dearest interests of his country and his fellow-citizens. Who could feel himself safe before an ignorant, and vicious, and unprincipled jury? Without intelligence, without morality, without a deep and awful sense of the presence and justice of the Deity, no juryman can do his duty to his country, his fellow-men, and his God. Without these virtues, he will be the mere tool of a corrupt judge: without these virtues, a jury would be converted into a terrific curse to the community. They might sit in judgment, but, like the satellites of Robespierre, they would sit to shield the guilty, to drive the patriot into exile, to plunder the unprotected of their property, and doom the innocent to death.

And the *defenders* of our country, the gallant men of the army and navy, what would they be, without virtuous principles, and a deportment regulated by sound morals? They would speedily be converted into a band of licensed assassins, the oppressors of their country, and the sanguinary instruments of a military despotism. Their prototype we should behold in the Turkish soldier, and the palace guards of eastern tyrants.

A free press, in the hands of wise, virtuous, and patriotic men, is a blessing of inestimable value. It is the glory and strength of a free government. It throws increasing light on the public mind; it keeps steadily before the view of the people their national rights; it fans the sacred flame of patriotism; it scourges vice and immorality, and makes them shrink from the view of the community; it holds up to the public eye the conduct of men in office, and keeps them under the restraining awe of public sentiment, and in a rigid adherence to the line of their duties; it sounds the alarm at the first encroachment of ambition and power; it concentrates a nation's energies, in sustaining patriotic men and a virtuous government, and in pulling

down oppression and tyranny. Hence, as one of the most efficient aids of the ministry and of the magistracy, a virtuous and enlightened press pours a stream of health and vigor over the patriotism of rulers and the virtues of the people; and hence, it fails not to cherish and perpetuate her free institutions.

The history of the decline and fall of the Roman and the Greek republics, affords us an impressive lesson on this point. They had no instrument to effect this national illumination, and create this moral bond of union and strength in the public mind. The want of the press must be enumerated among the main causes of the decline and final overthrow of those ancient republics, by the encroachments of tyranny.

And the events of the recent revolution in France, 1830, afford us another valuable illustration on this topic. It was a beautiful and happy contrast to the old revolution. There was, throughout, no treachery, no ebullition of atheism, no massacres, no public robbing and plundering, "no insult to a royalist, nor even to a woman," to use the words of La Fayette. All displayed love of order, respect for property, an enlightened and irrepressible spirit of patriotism, an unconquerable love of liberty in citizen and soldier, who hastened to the deliverance of their country in the day of her trouble. And what was the cause of this astonishing difference in the two revolutions? It was, as we believe, in no small measure, the influence of *the press*, which had, for some fifteen years, been illuminating the public mind, and contributing to raise the standard of moral feeling throughout the nation.

On the other hand, if the freedom of the press be cramped, or if it be converted into licentiousness, it will become a terrible scourge to a nation. Who can calculate the extent of the evils which it may originate? Accord-

ing to the extent of its blessings, so may be the extent of its malignant influence. In the hands of atheists and profligate men, it may overthrow the government, and destroy the religion and morals of a nation. Under the control of tyrants, it may rivet the chains of slavery, or hurry a nation into the vortex of anarchy. For the melancholy proof of this, we have only to lift our eyes to the age of Voltaire and Robespierre. By them, the press had been long and shamefully prostituted in the dissemination of their destructive principles.

It is obvious, therefore, that there are few men in the republic who can exert a greater and more salutary influence over the public manners, and our free institutions, than editors and literary men. And it is equally obvious, that there are very few who have it in their power to accomplish a greater extent of mischief to the dearest interests of man. And hence, it is a matter of the greatest importance, that these men should be actuated by virtuous, patriotic, and truly religious principles.

Now, let us conceive a regular system of means, fully adapted to the end, put into requisition, to diffuse over all these classes of men this requisite knowledge, moral, civil, and religious, together with the pure and exalted virtues arising out of a sincere veneration for the DEITY—what a moral force would thence be added to the hands of government; what integrity and honor in our public elections; what salutary laws would emanate from our legislative halls; what fidelity and vigilance in the execution of them; what a moral dignity and worth would shine forth in all the political, and civil, and military departments; what purity of patriotism; what love of truth and justice in our courts; what sacredness in an oath; what a blending of mercy and judgment in the administration; what studious zeal in elevating the honest and capable only, to public stations;

what solidity of character in public and in private life; what a righteous love of order and peace; what good feelings in every neighborhood, and in all ranks throughout the land; what a holy rivalship between magistrate and people, to do the greatest good to their common country! Can any thing be deemed more effectual than this, to cherish and perpetuate our free institutions?

On the contrary, let the system of an opposite spirit be carried into effect over the land; let these means be utterly withheld; let there be no counteracting influence put forth against the emissaries of vice, irreligion, and atheism—we are not left to conjecture what the result would be. Under similar circumstances, by the operation of the corrupt principles of human nature, which is the same in all nations and ages, there would be the dreadful recurrence of the scenes of past times: crimes would increase and multiply over the land, to an unparalleled degree; men would bid defiance to the laws and the magistracy; then would follow the horrible revolutionary scenes which have disgraced nations, and plunged them into all the revolting evils of anarchy and atheism!

But we extend our remarks beyond the public functionaries. It is, if possible, of even greater importance to the well-being and perpetuity of our free institutions, that *the people, as a body*, be enlightened and virtuous.

Were our public functionaries the most enlightened and virtuous men in the land, how long would our government and our free institutions flourish, were the great body of our population sunk in ignorance, vice, and infidelity? The *elective power* is lodged with them. As the sovereign, they elect their representatives, and intrust to them the power of enacting laws: from them proceeds the power of the judiciary and the executive. Now, if the fountain be corrupt, the streams cannot be otherwise than polluted. An

ignorant and immoral people become the easy dupes of wicked and designing men; their votes will be bartered away, through partiality or mere party feelings, without reference to the honesty and capability of the candidate. Themselves vicious and unprincipled, they would bestow places of power and trust on men like themselves; and speedily would the fatal streams of disease and death be poured through all the offices of our government, and over all the institutions of the land. Liberty would be converted into licentiousness; the sanctity of our courts profaned; justice expelled from her awful throne; the sacredness of an oath treated with scorn; perjury and subornation of perjury would be prevalent to a revolting degree; the laws would, by degrees, be openly contemned and trampled upon; the faithful magistrate would be hurled from his seat, and sent to the dungeon, or the block. The military force might be opposed to the force of the people; but what could they do against the mass of power opposed to them by an infuriate mob? Anarchy and civil war, with all their horrid train of evils, would rage over the land; some military adventurer would, in the public convulsions, grasp the reins of power; and a military despotism would, in a short period, sway its iron rod over the ruins of our free institutions. For, according to the voice of history, uttering its sage admonitions, a people sunk into this condition can be ruled *only by the iron rod of force.*

This dreadful state of things can be prevented only in one way, and that is, by sustaining the reign of the law, and the just power of the magistracy. And these can be sustained only by an enlightened and virtuous community; for such only can duly appreciate the value of free institutions; such only will revere the laws, and obey them; such only will revere the magistracy of their own choice, and be ready to rally around them, in every extremity, when

atheism and crime threaten the peace and good order of the state. Now,

II. What are the best means of attaining this illumination of the public mind, and the diffusion of virtuous principles among the great mass of the people?

These means must be in perfect accordance with the genius of our free institutions, and our holy religion. No force can be resorted to. Physical power can never create the principles of religion and virtue. It was the spirit of persecution, which was born in a dark and barbarous age, and which never had any fellowship with the spirit of Christianity, that gave origin to the cruel practice of employing force; but it dies with the expiring barbarism of the dark ages, and the dissolution of the inquisition.

Neither can these holy principles be called into existence by the lectures of schoolmen, or the writings of moralists, solely. The truth is, these, though valuable in their place, can convey no vital principle into the dark and depraved mind of man. The best of advices and instructions may be administered, but it requires a certain principle within the mind to receive and reduce into practice these advices and instructions. The basis of true virtue and sound morals is a spiritual principle of life in the soul of man. Without this, as we are assured by divine authority, "man is dead in trespasses and sins;" and while this moral or spiritual death enchains the mental powers, no spiritual life can exist, no pure and holy actings can be put forth by the soul. Now, no human means nor human agency can awaken this life, and call it forth into active exertions, and the fruits of holiness. "God only can quicken us, who are dead." Eph. 2 : 1.

In addition to this testimony of the holy Scriptures, we have the evidence of facts. What influence had the splen-

did lectures of Socrates and Plato, of Tully and Seneca, on the population of Greece and Rome? What influence have the zeal and eloquence of modern moralists had on the body of their followers? And what is the moral character of the great body of the studious youth at home and abroad, even after they have enjoyed the benefit of the ablest instructions from the moral chair? The truth is, the doctrine of morals is, in these philosophical systems, usually separated from the holy principles of the religion of Christ; and whenever this has been done, no one single conversion, no one genuine reformation, has ever been effected. The human system of morality, drawn up by the wise and the learned, *can* never communicate the principle of spiritual life; and from the days of Socrates to our times, it never *has* done it.

It is equally certain that *the civil law* of the land cannot be made the instrument of this national and moral reformation. The language which the civil law holds is this: Every man shall be protected in his rights, so long as he commits no crime reached by its penalties; and every crime shall be punished, in order to prevent, so far as the influence of example and punishment can prevent, the recurrence of a similar crime. But these laws offer no moral nor religious instruction which can beget the spiritual and moral principle of life in the soul. No human wisdom nor power of man can do this: the Deity alone can bestow the gift, and he alone can dictate the means whereby it is conveyed to us.

There are other considerations which add strength to this. There exist in society certain crimes, against which there is no provision by the law of the land, and which, therefore, the law and the magistracy cannot cure: such as avarice, wasting, prodigality, luxury, disrespect to parents and guardians, partiality in voting at elections, etc.

Now, no people become vicious and abandoned at once: the descent to moral degradation is gradual, and at first slow. There are usually small beginnings; and these crimes now specified may be the beginning and first elements of great crimes. They do lead to great and distressing evils in the community. Prodigality and luxury lead to want, and thence drive men, who are the slaves of their passions, to despair and to violent deeds. Disrespect to parents invariably leads to disobedience to their commands; and thence, by the most natural process, to the contempt of public opinion, and contempt of the magistracy, and a proud defiance to the laws. The transition to the most atrocious crimes is thence a matter of course. And the partiality of a people's vote, in a day of political excitement, has not unfrequently elevated an unprincipled and wicked man to power, who has caused, in his time, unspeakable damage to the morals of the people, and the liberties of his country.

Now, there is not a patriotic magistrate in the land, who will not be anxious to cure and prevent these lesser evils, which necessarily lead to the commission of crimes and great disorders in the community. But it is perfectly obvious, that the true means to effect this do not really belong to his office, *as such*. The civil law has no penalties, and can have no penalties against them: he cannot exert force against them. The truth is, these vices which we have enumerated can be displaced and destroyed only by the introduction of the opposite principles and virtues.

And this is not all: there are certain duties which the law of the land cannot reach, or enjoin on the subject. They are such that they cannot be enforced by a penalty, which is essential to a law—such as gratitude, benevolence, fidelity in friendship, correct education of children, forgiveness of injuries, charity, piety to God.

The neglect of these will, as in every case of moral crime, always issue in some other delinquency; and thence, in time, they wax worse and worse. But the diligent cultivation of them in early life will lead to virtues of a higher order, and to fixed principles of morality among a people.

As certainly, therefore, as the patriot and magistrate does betake himself to the proper and moral means of cherishing these virtues, does he prevent crime; as certainly does he promote a growing vigor of moral principle throughout the community; and thence does he not only promote the happiness and prosperity of the public, but he strengthens and consolidates the free institutions of his country.

Let us rise a step higher. It is a prominent duty of the magistrate, and all our public functionaries, to employ every means which God puts into their power to *prevent crimes*. It is their duty, for instance, to prevent peculation and fraud on the public treasury; but this cannot be done, unless men in public employment be rendered honorable, just, and pure. And such virtues cannot exist, in the solidity of a persevering principle, without strict virtue and the fear of God in the heart. It is their duty, moreover, to prevent smuggling, and similar illicit practices, which bring damage to the public revenue, and serious injury to the fair and honest dealer. And what would be the most effectual method of compassing this end? Vigilance and military force would do something towards it: exemplary punishment might strike a terror into their minds for a season; but unquestionably the radical cure would be the spreading of useful knowledge, and of moral and religious principles, over the minds of that lawless class of men, and over that part of the community in which they are trained up, and also over the minds of those citizens who participate in their unlawful gain. They are bound, moreover, to prevent perjury and the subornation to perjury, even as they are bound to take

away every hinderance in the way of impartial justice. And by what means can the patriotic magistrate cure or prevent this revolting and injurious evil in our courts? Can persuasion or force operate on a mind in which there is no virtuous principle, no fear of God, no regard to futurity? No: the only way to accomplish it is, to inspire into the minds of men an abhorrence of profane swearing, which tends always to lessen the solemnity of an official oath; to fill them with a deep and awful veneration of the Deity; and to bring them under the influence of a firm faith of *the judgment to come,* and the assurance of "the perdition of ungodly men."

On the contrary, were we to remove all the existing restraints—were we to take away from the midst of society the strict love of truth—were we to abstract, or even impair, in the public mind, the holy veneration and fear of the Almighty—were infidelity to spread its atheism over our population, unchecked by Christian influence or example—how speedily would perjury, and subornation to perjury paralyze the arm of justice, and deprive us of the judiciary, or turn it into a curse and a national scourge!

The same observations apply to the prevention of other crimes, such as bribery and corruption, the spirit of quarrelling and litigation, forgery and counterfeiting, intemperance, lewdness, stealing, robbery, murder, and, in a word, tumults, insurrections, and high treason. *Out of the depraved heart,* we are told by the highest authority, *do all these crimes proceed:* that is the fountain whence these bitter and deadly streams issue; and every fresh indulgence widens the channel, and adds fury to their raging torrents. Now, no physical power can dry up this fountain: it may cut off some streams, it may throw a temporary barrier in the way, and so check them for a season. It is the Holy Spirit of God only who can enter in and dry up this deep

and deadly fountain; he alone can make the living waters of life spring up there in their stead; he alone can make holy and virtuous principles flow forth.

Nothing short of this can effect the object; and just so far as we cherish and extend the influence of these holy principles, awakened into life in us by the power of God, do we obtain an effectual remedy for all those crimes. By the changing of the heart, are its principles of action changed; and thence there is a change of the outward deportment. Make the tree good, and the fruit becomes good; make the fountain pure, and the streams will be pure. Awaken the conscience to a sense of the divine presence; call into active life the love of God and virtue; and you thence convey to the mind a new train of sentiments and feelings; you give a new tone and real elevation to the soul; you make it feel a conscious dignity; the fear and love of God constrain it away from what is vicious and what is mean. You convert a man of bribes into an upright man, the forger and counterfeiter into an industrious citizen, the cheat and peculator into a man of integrity, the liar into a man of veracity, the drunkard into a lover of temperance, the thief and robber into an honest man and a lover of good order. And as this holy and renewing influence pervades the great mass of the people, you convert the boisterous elements of civil tumult, and discord and treason, into benevolence, and patriotism, and all the active charities of life. We arrive at this conclusion, that vices are expelled by the introduction of the opposite virtues; and this holds equally true in regard to the community, as to individuals. And this will guide us to discover, that,

III. The effectual means, under the Spirit of God, to produce and cherish these virtues so necessary to the community, are altogether of A MORAL NATURE.

1. We give a prominent place to *the Christian education of children.* Genuine religion and morality, as we have seen, are connected by the inseparable tie of cause and effect: they cannot exist apart; the presence of the one indicates the existence of the other. A veneration for the Deity, and a pure and living faith in our Redeemer, are the basis of a sound and healthy morality. Now, if *parents* throughout the land, acting the part of Christians and lovers of their country, were, with the aid of Sabbath-school teachers, diligently to present the divine truths of Christ before the hearts of their children, and did they, with earnest and devout instruction, impress on their minds the necessity of pure morals and the fear of God—by the grace of Christ they would early become pious, and grow up in every Christian attainment. And from these family circles would there issue forth throughout our country, a noble race of intelligent, virtuous, and patriotic men, the glory of their country, and her stay and strength in the day of trial. But just as certainly as parents neglect this, and, on the contrary, by their vicious examples, by Sabbath-breaking, by their contempt of the house of God, by their infidelity, add fresh fury to the powers of their young depravity, do they rear up a host of enemies to their country. They light firebrands, and hurl them into the bosom of society!

2. There is another class of men in the midst of us, who are public men, and the most efficient enemies of tyranny and ignorance: we mean *our schoolmasters.* Standing up as the guardians of our youth, and wisely blending civil with moral and religious instructions, they enlighten and train up our future rulers, statesmen, and fellow-citizens; and give them back to their parents and their country, with the pledge of their successful labors conspicuous in their virtues and patriotism. National instruction, by our common schools and our Sabbath-schools, is natural strength

and security, under the blessing of God, the importance of which has never yet been duly calculated. Certainly, it can never be overrated. It is not *physical* strength we speak of—it is the *moral* strength of an enlightened and virtuous nation of freemen. Let the schoolmaster and the Sabbath-school teacher, then, walk over the breadth and length of the land, and do their duty: the blessings which they bring to the public, in the prosperity and growth of vigor diffused by them over her free institutions, can neither be bought by gold, nor achieved by military prowess.

3. The pious labors of *the minister of religion* are of the greatest importance. He comes forward into the assemblies of his fellow-citizens as God's accredited messenger, charged with the office of expounding his will to men, and sent to beseech them, and woo them over to piety and good works. He brings with his office no worldly pomp, no earthly weapons; he asks the aid of no civil power; he deprecates the union of church and state; he lifts his voice in solemn warnings against it; he comes with unaffected humility and earnestness to teach the ways of God to men; he opposes vice and atheism in all its forms, in high places and low places; he carries in his hand the pure and unadulterated *Gospel of the Lord Jesus Christ.* From that he derives all the weight, influence, and efficacy of his spiritual office. That Gospel breathes peace and good-will to man; its object is to chase away darkness from the human soul, and thence from the community, by the extensive diffusion of knowledge. It breathes the spirit of liberty in all things civil and religious; it calls on all men to consider this as their unalienable birthright and privilege; it awakens man to a deep sense of his dignity and worth as an immortal being; it brings health and salvation to his soul; it makes him the freedman of the Lord; it enjoins on all the subjects of God's moral government, to "live soberly, righteously,

and godly in the world;" it breathes death to tyranny and oppression: in a word, it constrains men to fear God, to honor the magistracy, to love all men.

The Gospel is more than a mere exhibition: it is the instrument, the only instrument, of God's appointment, to beget in us the new life, and all the elementary principles of the purest virtues. Other systems, human in their origin, tell us of the beauty and worth of these; other systems exert a moral influence and persuasion, it is true; but it is the word of the Lord which actually begets in us the new life. 1 Peter, 1: 23, 25. It is the only instrument which the Spirit employs for this purpose; and on this principle of life in "the new creature in us," it exerts a progressive influence, cherishing and maturing it, and drawing forth actively each new power into the service of God. Hence all these graces of the soul, hence all these virtuous actions in the life, hence all that pure morality in the Christian's intercourse with his fellow-men, which throw a lustre over the human character, and render a man a blessing to his family, to society, and to his country.

Now, such being its influence on *individual* character, it is obvious that, wherever its pure and subduing spirit exerts its power over a land, it must chase away darkness from its population, it must banish vice and folly, it must lessen crimes, it must beget an enlightened reverence for the laws, it must make good citizens, it must thence lend a vigor to the arm of justice, and strength to the hands which administer the laws; it must pour the most salutary influence on every portion of our population. It throws its light on the seat of infidelity and atheism, revealing to all who *will* see, their deformity and pestilential evils. It chases from its holy presence the demon of discord, and malignity, and civil broils, and litigation. It turns wars into peace to the ends of the earth; for wherever it is welcomed and em-

braced in its simplicity and purity, it fills the land with the love of peace, and the love of good order, and harmony, and justice, and righteousness. It breaks no bonds, it dissolves no ties, but those of tyranny and sin. Widely as its influence is felt, does it unite the human family in ties not to be dissolved in time, never to be severed in eternity. The spirit of the Gospel is love, and love is eternal.

4. The *holy Sabbath*, with the institutions thereof, is inseparable from the Gospel; the one being the *season* of its displays, the other the *means* by which the goodness and grace of God put forth their blessed fruits among us. Its spiritual and moral influence cannot but be of the greatest moment, coming, as it does to the aid of the patriotic parent, the minister, the schoolmaster, and magistrate, in the great moral work of sustaining and perpetuating our free institutions.

If there were no *stated Sabbath*, there could be no stated season for assembling the people; the public instructions, from the preaching of the Gospel, could not be addressed at stated, regular seasons to the great mass of our population. If there had been a day, but no *regular* day, fixed for the Sabbath, the greatest confusion would necessarily have been caused throughout society. And nothing can, for the same reason, be more plain than this, that if God our Sovereign had not fixed that regular and stated season, neither the churches nor the nations of the earth would have been willing, or, indeed, could have been able, to enter into this compact. What had so important a concern in the interest of the whole human family, could come, imperatively binding, only from the Father of us all! And it did come from him. For thus saith the Lord, "REMEMBER THE SABBATH-DAY TO KEEP IT HOLY."

There is no device of man, planned and ripened as it might be by ingenuity and wisdom, which can in any way

be compared to this divine institution, in the moral and civil influence which it exerts on a nation.

As an institution of *mercy*, it lends its aid to our free institutions. It protects the laboring part of the community, the strong body of the nation, from the oppressions of rich and severe masters. Beyond the reach of their employers' command, each Sabbath-day they rest, and are refreshed.

It brings all classes of citizens into a pleasant social intercourse in its holy convocations; it spreads a delightful cordiality of feeling over all their minds; it unites them, as immortal beings, in one common and great interest; it brings them together under the august presence of Almighty God; it sets before each of them, by its sacred institutions, the affecting tokens of his presence; they meet in a place sacred to his service, before whom the highest angels bow, and the humblest man may worship. The rich and the poor bow together: in equal need, they mingle their prayers at the same throne, and implore, in the same helplessness, the grace of their common Saviour. It has, therefore, a moral tendency to abase the pride of the great. It gives an elevation to the minds of the honest and pious poor; while the rich, the learned, and the great, look around them on their poor, and unlettered, and humble fellow-citizens, they feel a constraint, under the eye of their Maker, to admit in their hearts that these men, whom they despise in the public walks of life, are often more wise and more lovely in the presence of God than themselves. The honest poor rise to the true elevation of their worth; the great are depressed to their proper level. What a salutary influence is here exerted over the community, in favor of our republican government and institutions!

Nor is this all: this institution is "the only means ever devised of communicating instruction to the great mass of

the people. Here all may assemble, here all may learn, from the highest to the humblest." And the instruction delivered on this sacred day, is the most important conceivable: it is that by which the noblest of God's creatures, in this province of his empire, are trained up for the noblest and most glorious destinies beyond the grave!

And moreover, while other institutions come with the force of human eloquence and persuasion, still, they are but human, and partial in their results, as general experience has shown. But here, divine wisdom and influence are put forth in God's institution, by the means and the ministry of his own appointment. And his word of promise, holy and sure, is pledged for the result: "As the rain cometh down, and the snow from heaven, watering the earth, and making it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth out of my mouth: it shall not return to me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it." And the souls and the lives of thousands over all lands where the holy institution exerts its sacred influence, bear witness to the truth, that He has remembered his promise in faithfulness. And this influence is always visible wherever the Sabbath is. We speak, now, mainly of its *national* blessings. In every place where the Sabbath is kept holy unto the Lord, it invariably begets a peculiar decency of manners, and regularity of habits; it spreads the love of peace and good order in a neighborhood; by the recurrence of the holy season, the deep and awful veneration of the Deity is cherished into an abiding habit; and every civic and moral virtue is nurtured into a vigorous growth, over the whole mass of that population.

A thousand prayers are breathed out on that holy day, from sincere hearts, for their country, for their rulers, for their fellow-citizens, and for all men—that liberty and re-

ligion may be spread abroad over the face of the earth; while, at the same time, in the fervor of their devotions, with hearts imbued with the ardent benevolence of the Gospel, deep sympathy is expressed for all those who are suffering under sickness, oppression, wars, and tyranny. Every thing combines, on this season, to fan the flame of patriotism, and to strengthen the love of liberty and their devotion to their republican institutions. Thousands over our flourishing republic, as they return, on the sacred day, from their public assemblies, exclaim with patriotic emotion,

> "Dear native land! how do the good and wise
> Thy happy clime, thy countless blessings prize!"

This moral tendency of the Gospel and its divine institutions, is strongly illustrated by HISTORICAL FACTS AND INCIDENTS.

Let any one open the Holy Bible, and study the moral history of the Jewish nation in the books of Moses, the Judges, the Kings, and the Prophets, and he will perceive, on the one hand, the striking connection between the civic virtues and morals and religion, and on the other the necessary connection between these and the prosperity and happiness of the nation. When the Hebrews neglected the duties of religion, and forsook the Lord God of their fathers, vice and wickedness overflowed the land; every department of the government became corrupt with a corrupt population; the wrath of heaven fell on them, and "they were sold into the hands of their enemies:" they were made bondmen and slaves. But when religion and piety flourished throughout all ranks in the land, the prosperous and happy government shed the blessings of its wise and mild administration over a free, a virtuous, and happy population; and thus "righteousness exalted the nation."

The same facts are exhibited on the pages of the history of the Eastern nations. We have only to consult the *Universal History*, and particularly the impressive details of *Rollin's History*, and we shall discover the most ample evidence of this. But we may descend to particulars, and come down to later times.

Let any one look into the records of the London Newgate, and listen also to the affecting narratives of the criminals condemned in our own courts, and he will discover that the first step which led these unhappy men into their criminal course, was neglect of parental authority and instruction, contempt of the house of God and religious admonitions and warnings, and Sabbath-breaking. These paved the way for every other crime, and led them to their fatal end!

In what states of our Union are there the fewest crimes? In what districts are found the most intelligent and virtuous citizens? In those, uniformly, where the holy Sabbath, and the preaching of the Gospel, and all the institutions of Christianity, have been regularly exerting their benign influence on the people from year to year.

In what districts have crimes abounded the most, such as theft, robbery, lewdness, intemperance, and murder? Just in those parts and among those classes of the people over whom infidelity and atheism have been exerting their fatal influences with untiring assiduity; and where there is no pastor to assemble the people; and where there is no veneration, nor even respect, for the holy Sabbath; and where there is not a church-going people, even when they might, if they chose, enter the house of God. In fact, it is obvious to all who have bestowed the least attention on the subject, that in every family, in every street of our cities, in every district of our country, where no Sabbath is sanctified, there is no religion: where there is no Sabbath,

there are no pure morals; where there is no Sabbath, "there man forgets God, and God gives man up to his own corrupt ways!" Where there is no Sabbath sanctified, those classes of men who boast of their illumination by philosophy, become sceptics, infidels, atheists! Where there is no Sabbath sanctified, those classes of the people who are not enlightened by philosophy—and they are the great mass of the population—become degraded by all manner of vice, and brutalized by idolatry! Every Pagan and Mohammedan land, every infidel district in town and country, exhibit the most painful and overwhelming evidences of these facts.

The history of Missionary enterprises, and the ecclesiastical condition of nations, throw additional light on our argument, and strengthen it.

Lift up your eyes, and track the progress of the Gospel and its holy institutions over the different nations of the world. Contrast the Christian districts and villages in the bosom of the nations of ancient Egypt, and Syria, and Greece, and the Roman provinces. What a contrast! It is the contrast of light with darkness, of piety with superstition, of religious homage with shocking idolatry, of purity with revolting abominations, of manly and dignified love of liberty and respect for all the rights of man, with mental degradation and tameness under slavery! Contrast the Christian Britons with the Britons of Cæsar's day—the Christian Americans with the red men of the wilderness. What, I pray you, has wrought the difference? The Gospel, and its ministry, and its holy Sabbath, and its sacred institutions—these have done it. Take these away from the British by the deadly power of infidelity, and the Paganism and Druidism of the Britons would be soon renewed. Banish from our happy republic the Sabbath, and the Gospel, and the ministry; place us under the atheism and

power of the infidel mob of our day, or under the dominion of jesuitism—our happy land would soon lose her liberty and her free institutions, and we should, in a short period, be as the bond slaves of Spain, or Italy, or Austria, or of the dark Pagan lands of Asia!

Contrast, moreover, the moral and political condition of the twenty-three islands of the Pacific ocean now Christianized, with their condition as described by Cook and other travellers. Withdraw from them the Gospel, the Sabbath, and the ministry; place them under the influence of atheism; the shocking relapse into their former condition would afford us some idea of what this fair republic would in a few years be, if these holy institutions were removed from the midst of us!

In the moral character of Scotland, and her attachment to liberty and her free institutions, and in her glorious struggle in a conflict of twenty-eight years against a ferocious tyranny, civil and spiritual, we perceive in an impressive manner, the influence of popular knowledge, religion, and morals. And the reason is manifest: in no other land, perhaps, has the Gospel of Christ gone forth in such mighty displays of its power; in no other land is the Sabbath more religiously observed. And had it not been for these principles of knowledge, which preserved a clear and mutual understanding among the lovers of freedom, and those moral and religious feelings which nerved their minds, and sent them forward into the field of action in all the ardor of a noble and patriotic enthusiasm, that people had sunk beneath their natural enemy, the Cavalier and the Tory; had it not been for these unsubduable principles, they had lost their civil and religious liberties forever, under the persevering tyranny of the Stuart dynasty.

In the revolutionary struggle of our own country, the great body of the people were a reading and thinking class

of men; they possessed enlightened views; and there was a sacred regard to honor, to sound morals, and to our holy religion, throughout the community. And just in proportion to the moral strength of these feelings and principles, was there an unsubduable ardor of patriotism, and devotion to liberty and republican institutions.

But had the mass of our population been as ignorant and vicious as is the degraded population of Mexico and the southern republics in our day, or as the Parisian mob of the old French revolution, they would assuredly have been disgraced by their revolting massacres and blood-thirstiness; and they would have speedily fallen back again beneath their old yoke, or have bowed their necks beneath an infidel directory, or a military despot!

In England, there have been periods when the people displayed a very successful zeal in clinging to their rights and liberties, and in resisting the encroachments of tyrants. And these struggles were always the firmest, most persevering, and successful, in the periods when a mighty impulse had been given to spiritual zeal, piety, and true religion. In the days of her emancipation from the yoke of Popery, it is difficult to say whether her abhorrence of spiritual tyranny, or her love of pure religion and Christian morals, was the most ardent. Contrast this with her former days, when holy light had not dawned over her, and the spirit of religion had not yet awakened her populace, or even her rulers, from their profound slumbers. When knowledge awakened her, and holy religion inspired her, she rose in her might, and as easily as the lion shakes the dew-drops from his mane, did she shake off the chains and fetters of the tyrant!

In the days of the Commonwealth, when her patriots maintained the cause of liberty against the fanatical advocates of the *divine right of unlimited monarchy*, on which

side were found the most enlightened views of the rights of the ruler and the subject? On which side were found the inextinguishable love of liberty, and the great weight of solid English character, and morality, and pure religion? In the camp of the republicans, beyond a doubt, among the Puritans, where the Sabbath was held most sacred, and the ministry of Christ honored, and the pure Gospel preached uniformly with divine success. And what a contrast did this present to the camp of Charles I. and the court of Charles II! The Scottish Malignant and the English Cavalier, the favorites of the Stuarts, united in their characters the grossest flattery of absolute monarchy and spiritual tyranny, with the most revolting irreligion, blasphemy, Sabbath-breaking, intemperance, revelling, and an utter contempt of even common decency!

The history of France, also, affords us one of the fullest and most instructive illustrations of our argument. The tyrannical and sanguinary house of Bourbon had inflicted many evils on the Reformed churches and ministry; Charles IX., young in years, but old in crime, struck the first dreadful blow, at the massacre of St. Bartholomew, in A. D. 1572. New tyrants added fresh injuries; and at the distance of about one hundred years from that massacre, in A. D. 1685, Louis XIV. revoked the edict of Nantz, and let loose the fiends of persecution. By a succession of cruelties, massacres, and exile, the great body of the faithful ministry of France was destroyed. The rest, a melancholy remnant, pining in obscurity, fell by degrees a prey to the ignorance and the superstition of the age. The churches were shut up, the Gospel was not preached, the holy Sabbath was neglected and profaned over the kingdom; the decency of morals gradually perished with religion. The way was thus paved for the deadly march of deism. Led on, at last, by Voltaire and his atheistic satellites, the fright-

ful demon of infidelity filled France with its emissaries; these met with feeble opposition: truth had fallen in the streets, and her faithful watchmen were gone! Vice, and crime, and atheism, covered France. This conspiracy against God and man, burst forth in the old French revolution; and it buried the government, and religion, and morals, and the nation, in blood and havoc!

And as certainly as "a nation turns aside from the path, and causes the Holy One of Israel to cease from before them;" and as certainly as atheism, and licentious morals, and the contempt of the Sabbath and of the Gospel, pervade the land; so certainly will the same sanguinary scenes be acted over again, by its populace and its leading men; and the same desolating judgments sweep over the breadth and length of a nation!

This is according to the fundamental law of the Divine government, illustrated by the details of his holy providence, and recorded on the pages of history, both sacred and civil: NATIONAL SINS CALL FORTH NATIONAL JUDGMENTS; BUT NATIONS CAN BE PUNISHED FOR THEIR CRIMES, AS NATIONS, ONLY IN THIS WORLD. Hence follow those national calamities, and their final overthrow, sooner or later, if national penitence and reformation before the Most High, do not avert them!

We now arrive at the following conclusions, which we beg leave to submit to every Christian and patriot in our republic.

1. It is essential to the well-being and perpetuity of our free institutions, that knowledge be disseminated, and sound morals cherished assiduously, among those with whom the sovereign power is lodged; namely, the great body of the people.

2. Pure religion is the parent and nurse of all sound

morals. The political virtues and the morality of the men of the world are often but the mask of hypocrisy, and are, at best, of no endurance; they are easily overborne by temptation, for they have no life in them. They are a branch lopped off, and stuck in the ground: they may, for a season, exhibit some tokens of a feeble vegetation, but they want the root. Christian morality, on the contrary, is the green and fruitful branch: it grows out of the living tree, and bears rich and perennial fruits.

3. But true religion cannot exist, far less flourish, where the Gospel and its sacred institutions are not. No effect can exist without the means and the cause which produce it.

4. Hence, it is the part of genuine patriotism, as well as of Christianity, to spread the principles of our holy religion and sound morals over the country. An arbitrary princess was once constrained to declare, that she feared *John Knox's prayers more than ten thousand armed men opposed to her!* Truly, each Christian, who labors piously to spread the holy influence of religion and virtue around the circle in which he moves, is rearing the bulwark of his country's defence and glory, and has more of the pure patriotism of a republican than the most splendid orator, or the most gifted statesman, who contaminates, by his principles and example, the morals of the people, and offers mockery to religion.

5. Hence, it is one of the holiest and most solemn duties which a patriot owes his country, to sustain the divine institutions of the Gospel, and to spread their moral influence over the community, by all proper and honorable means.

6. And hence, every Christian and patriot within our old states is bound, by all the obligations which they owe to their God and their country, zealously to employ all the means which heaven has put into their power, to procure a recognition and establishment of the holy Sabbath in every

new state, similar to what now exists in the old states; and to exert their personal influence, as Christian men, in propagating the Gospel of our Lord and Saviour Jesus Christ as extensively as possible among the citizens thereof.

7. And hence, also, it is a duty most solemnly binding on every republican, as a fearer of God and a lover of his country, when called, in his official character, to form the constitution and laws of a new state, carefully to give to the law protecting the sanctity of the holy Sabbath, its just and prominent place; and also to employ all his personal weight and influence, as a Christian, in making and acquiring every facility to the spread of the blessed Gospel in the new settlements.

Here we rest our earnest appeal. These duties let every Christian and patriot perform, in his place, under the fear of Almighty God; and as he values the well-being and perpetuity of our free institutions. These duties let every one of us zealously perform, in the fear of the Judge of all the earth; and as we value the present happiness, and the everlasting salvation of millions of millions, yet unborn—the future citizens of these United States!

NOTE.—A premium, offered by a friend, was awarded to the author of this Tract.

No. 254.

THE

MOUNTAIN MILLER.

AN AUTHENTIC NARRATIVE.

BY WILLIAM A. HALLOCK,

CORRESPONDING SECRETARY OF THE AMERICAN TRACT SOCIETY

The spring by the road side.—SEE PAGE 10.

IT is the glory of the Gospel, that it is adapted to the circumstances and wants of ALL; and equally to the glory of its great Author, that, while he "inhabiteth eternity," he condescends to "dwell" "with him also that is of a contrite and humble spirit." Such a spirit was perhaps the prevailing characteristic of the individual whose history is now presented to the reader, in a simple, unexaggerated *narrative of facts.*

I first became acquainted with Joseph Beals about the year 1800. He lived in one of the then recent settlements on the beautiful range of the Green Mountains, which extend some hundreds of miles, in a northerly direction, near the western boundary of New England. I have learned that he was born, June, 1752, in Bridgewater, a few miles from Boston, in Massachusetts; and that he early imbibed and cherished the sentiment, that *external morality, without a change of heart, may secure the salvation of the soul.*

Pecuniary embarrassments, occasioned by the struggle for our nation's independence, induced him in 1779 to seek a residence for himself and a rising family among the forests of the mountains, where his axe soon laid open a spot sufficiently large for the erection of a cottage, the sides of which were composed of the logs he had felled, and the roof was covered with bark or flat slips of wood.

He continued to make new inroads upon the forest; and at length, by the fruits of his industry, succeeded in providing for his wife and little ones a more convenient though humble habitation, and storing it with a sufficiency of the necessaries of life. Here, when nothing occurred to persuade him to omit the duty, he frequently called his household around him to offer morning and evening devotions; for having undertaken to procure heaven by his own righteousness, he thought family worship must constitute a part of it. And so watchful was he over himself, that, excepting his moroseness, his unyielding temper, the severity of his family government, his murmurings at the allotments of Providence, and his bitter opposition to the distinguishing doctrines of evangelical religion, his life was, in the view of those around him, blameless.

Such was Joseph Beals, when, in 1789, a year of great scarcity of provisions, God saw fit to teach him the true

character of his heart by a very afflictive dispensation. Being absent from home one evening with his wife, at about 8 o'clock the alarm was given that his house was in flames. They had proceeded too far to be arrested. The house was consumed, and with it nearly all the provisions he had laid in store. Thus perished in an hour the fruits of nearly ten years, and he saw little in the prospect but the wretchedness of absolute famine.

Here he found, probably for the first time, that he had no true submission to the will of God. He could not say, "Thy will be done." His heart repined against Him who orders all things well, and whose kind preservation of his children called loudly for gratitude. This led him seriously to question whether his religion was such as would stand the test of the last day. He found he could not endure the trials of this life, and he trembled in view of the retributions of eternity. For a time he struggled to banish the unwelcome thought, in his exertions to provide for his family; but when the abundant crops of the succeeding summer removed the occasion of this anxiety, his relish for earthly pursuits died away, and he had now become equally weary of his fruitless endeavors to work out a righteousness of his own.

Thus was he prepared, in the mysterious providence of God, for the visit of the Holy Spirit to "convince him of sin, of righteousness, and of a judgment to come." He was brought to see that the law of God is "exceeding broad," extending not to the external actions merely, but to "the thoughts and intents of the heart;" that his sins were immeasurably great; that "all his righteousnesses were as filthy rags;" and that the day of final judgment was but a little way before him. He saw the wrath of God revealed against him, and neither acquiesced in its justice, nor perceived any way of escape. He betook himself to the Scrip-

tures, and began to search them in earnest for relief, but they seemed to contain no promises or blessings for him. He was ready to despair of ever finding mercy. Every day, and sometimes every hour of the day, he would retire to the forest with his Bible, and there attempt to breathe out his prayer to the God who reared the stately trees, and whom he had so grievously offended. They, in every breeze before which they bent, were vocal with the praises of their Creator; but their song was mingled only with his bitter lamentations, and his rending cries for mercy to a God whose praise he could not sing.

Every thing he met seemed to concur with his own conscience in showing him the magnitude of his sins, and deepening his impressions of the realities of the judgment-day. When husking his Indian corn, with his little sons beside him, the separation of the good ears from the bad so forcibly reminded him of the awful separation of the last day, when he expected to hear the sentence, "Depart, ye cursed," that he could not continue his work, but was compelled abruptly to retire. Under these impressions, he went to his impenitent wife, thinking that he could convince her of the danger to which they were both exposed; but he found that the Lord only can affect the heart.

Thus he continued borne down with a sense of his sinfulness, and of "the wrath of God abiding on him;" recurring to his Bible, and his consecrated place of prayer; silently presenting himself wherever any were assembled for the worship of God, and using all the external means of grace, till one morning, as he was about to close his prayer with his family, he *suddenly broke forth in new strains of devotion, penitence, and praise* for redeeming love; and continued praying, as his family believed, for more than an hour, apparently unconscious of the progress of time.

To his children, this fervor, as well as the previous

anguish of his spirit, appeared quite unaccountable; for they seem scarcely to have heard that, "except a man be *born again*, he cannot see the kingdom of God," John 3 : 3, or to have known any thing of the renewing and sanctifying influences of the Holy Ghost. But his wife, who had recently witnessed some other instances of sorrow for sin, followed by joy and peace in believing, *feared* that the same result was about to be realized in her husband, and to her impatient and unhumbled spirit the season of prayer was tedious almost beyond endurance.

In the husband and father God saw the temper of one now subdued by divine grace, broken for sin, and filled with arguments by the manifestations of redeeming love, pleading for mercy with the humility of a little child. In the wife and mother he saw the proud spirit, which would not accept of mercy, nor consent to its being bestowed upon her husband; but she knew not what blessings were to descend on her and her children in answer to his prayers.

The reality of what she feared became too evident to be questioned. Her husband enjoyed a cheering hope of his acceptance in Jesus Christ—a hope which the reader will not be disposed to think unfounded, when he learns the fruits by which it was accompanied, in that best of all evidences, a holy life. Such fruits of the Spirit, I cannot but remark for the benefit especially of young readers, are evidences of saving conversion, on which we should chiefly rely, whether the particular hour of our deliverance from condemnation is known to us, as was joyfully the case with the subject of this narrative, or not. The grand question to be solved is, whether we have surrendered our hearts to Christ—whether, whereas once we were blind, now we see—whether we have now the graces of the Spirit in exercise, proving our union with Christ. The *manner* of the Spirit's operations in different minds is very diverse: the

radical change from sin to holiness is essentially the same in all who are truly converted to God.

From the time of the conversion of the subject of this narrative, his *heart* became engaged in all those religious duties which he had hitherto performed with a cold formality. His hopes of salvation, which before were grounded on his morality, now rested on the atoning sacrifice of Christ, through repentance and faith wrought in him by the Holy Spirit. His own sinfulness, apart from the merits of Christ, appeared greater than ever before; but he saw there was perfect efficacy in the blood of the Lamb of God to take away all his sins. He put his trust in that Saviour, and found him "worthy of all acceptation." His irritable temper became mild, and his heart expanded in love to God and man. He became an example of meekness and devotion to the cause of his Redeemer; and early in 1791 publicly consecrated himself to him, by uniting with a small evangelical church which had been formed in the district where he resided.

Immediately after his conversion, he began to pray and labor for the salvation of his family, instructing them from the Scriptures, and urging upon them the duty of submitting themselves to Christ. Especially was he solicitous for the salvation of *his wife*, in whom the opposition of the heart to vital godliness was most conspicuously manifested. His enjoyment in religion, and particularly his delight in spiritual communion with Christian friends, were almost odious to her. He could with difficulty persuade her to attend a religious meeting; or even to visit her friends with him, if she knew that Christians were to be present, such was his apparent delight in conversing with them. On one occasion, after visiting with him at the house of captain S——, a relative and a heavenly-minded man, she determined never to go with him again; for his mind was so engrossed with

religious topics, that she thought herself quite forgotten. He sometimes remonstrated with her mildly; assuring her that, if her heart were right with God, the subject of religion would be a source of the highest enjoyment. She was not inclined to credit his assertion; but, in the waywardness of her mind, resolved, as she afterwards told a friend, that, *if her views of religion should be changed, he should never know it.*

It was long before she relinquished all hope that what her companion thought was a change in his affections would prove a delusion. She considered murmuring and peevishness to be his besetting sin; and when any unpleasant event occurred, she would wait with eagerness to see an exhibition of his former fretfulness—and it is more than can be said of most professed Christians, that she is believed always to have waited in vain. On one Sabbath morning, she had great hope that the adversary would triumph over him. The new settlers had united about this time in procuring the stated preaching of the Gospel, and he was careful always to be present at an early hour. He went out to his pasture to take an unruly horse, which formerly had caused him many a weary step and filled him with wrath; but though his patience was much tried, he came in filled with that peace which the sacredness of the day and of the delightful services in which he was about to engage were calculated to inspire.

The opposition of his wife to the spiritual religion he had embraced, rose to such a height, that on his being taken sick, as she afterwards said, she even hoped he would not recover; but he was enabled to exhibit a life of uniform meekness, kindness, and sympathy in all her trials. He also prayed to God continually for her conversion. Nor did he cry in vain; for when God had tried his servant as long as he saw it to be needful for his discipline and growth

in grace, he granted a gracious answer to his supplications, and she became a companion with whom he could hold sweet intercourse on the subject nearest his heart. In September, 1803, she united herself with the church. They then went joyfully "to the house of God" and to the table of the Lord "in company," and were mutual helpers in their spiritual pilgrimage, till *together*, as the sequel will show, they took their departure for the "rest" which "remaineth to the people of God." After her conversion she felt that she could make no sufficient atonement to him for her opposition. He wished no atonement but that she should faithfully serve his blessed Master; but she declared to a pious friend, that, if he would have permitted it, it would have been a relief to her mind to fall on her knees before him, and humbly beg his forgiveness.

Soon after his conversion he found his first-born son earnestly seeking an interest in Christ, and the concern of a little daughter, at the age of four years, lest her soul should be lost, also awakened his tenderest sympathies. With this child, the incidents of whose death will hereafter be mentioned, he spent many sleepless hours, endeavoring to compose her agitated feelings by instilling into her mind a knowledge of that Saviour who, when upon earth, "took little children into his arms and blessed them."

He became also very active and useful in visiting the sick and afflicted; instructing those who were inquiring the way of salvation, and animating the desponding Christian.

About the year 1798 he purchased a corn-mill, which he regularly attended during most of the remaining years of his life, as a means of supporting his family. He usually appeared in a miller's dress, unless when attending public or social worship, and is remembered as the PIOUS MILLER, probably by all who knew him.

The purchase of this mill was, to many of the friends of the Redeemer, an occasion, at first, of sincere regret, on the ground that his confinement to it must greatly interfere with his usefulness. But they soon saw how divine Providence, who is infinite in wisdom, rendered this circumstance the means of good. His mill became a frequent resort of those inquiring the way to Zion, and was doubtless the gate of heaven to many wandering sinners. For many years he was almost always to be found there, and was ever ready to converse on the great concerns of eternity. Few of the children of God entered his mill without receiving some new impulse to fidelity in the Christian life—few impenitent sinners, without being affectionately warned—rarely a child, without being instructed in religion—and none, without seeing in him a living example of its power.

Many instances might be specified in which individuals were greatly helped in their spiritual course by a visit to this mill. One was the case of Mr. George Vining,* a man who, like the Miller, had cherished from his early years an undoubting confidence in his own external morality for salvation; but who had been led to see that his heart must be renewed, or he must be lost. He found no one who seemed so thoroughly to understand his case as the Miller, and often resorted to him for instruction and counsel. By the grace of God he was enabled, at length, to cast himself on Christ for salvation, and became a steadfast pillar in the church.

An eminent and faithful clergyman has also informed the writer, that when he was brought to see his danger as a sinner, he frequently went several miles, from a neighboring town, descending and climbing the long hills, that he might avail himself of the Miller's counsel and prayers; and

* See Tract No. 354.

an exemplary physician states, that the Miller was the first person that ever asked him if he had been born again.

The spot where so many thus met the pious Miller and his devout aspirations so often ascended to God, and even the pure perennial spring of water by the road side, where he used to drink, bursting from the rocks in a basin three or four feet from the ground, as if hewn by God for the purpose, and shaded by two beautiful sugar-maples, have still a sacredness around them, which will remain till all who knew him and feel the value of religion shall have followed him to eternity.

Confined as he was during six days of the week, he most scrupulously reserved the whole of the Lord's day for religious purposes. And though he himself considered the Sabbath as commencing at midnight, he usually shut his gate at the close of day on Saturday; for he would not allow customers to be waiting for their meal on Saturday evening during hours which *they thought* holy time, and scrupulously regarded the feelings of his brethren of the church, who considered the Sabbath as commencing with the setting sun.

At the close of the year 1804 God saw fit to try him, and to honor the religion he had professed, by calling him suddenly to part with his eldest daughter, for whose spiritual welfare, at the tender age of four years, he had, as above related, felt so much anxiety. He was not confident of her preparedness for heaven; but he was enabled to betake himself to a still higher source of consolation, while he cast her upon the mercy of his heavenly Father, and felt that he would do all things well. She was a lovely daughter, in all the bloom of youth. The stroke was most severe. He plead with God for her, and was all that a father could be to her, till she was gone; cheered by a faith "the sorrow

of the world" could not reach, and laboring at the same time to turn the tears of all around him to praise. He knew not, he said, but he as cheerfully gave her back to God as he received her from his hand. His tongue was loosed in heavenly conversation, and he repeated, with much emotion, the whole of his favorite Psalm:

"Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing."

Such a state of mind continued, though with an increase of his spiritual joys, until the hour appointed for her burial, when his Christian friends, who came in great numbers to sympathize with him, saw in his sweet and placid countenance a glow, indicating unearthly peace and joy, and giving emphasis to the words of salvation which flowed irrepressibly from his lips. It was the custom of the plain and affectionate people among whom he resided, after the funeral exercises, to place the coffin on a table a little distance from the house, where all who were present might take a last look at the deceased; after which they would fall back in a circle, while the bereaved relatives approached for the same purpose. Such was the proceeding on this occasion.

The devout Miller presented himself, his broken-hearted wife and children beside him, and with his head uncovered, and a countenance so serene and joyful that its expression will never be obliterated from the minds of many who were present, placed his hand upon the coffin's edge, and in a voice mellowed by the bursting emotions of his heart, began to speak to the sympathizing friends around him of the sweet consolations of religion in such an hour. He appealed to them, that they knew how he loved her whose remains then lay before him—how suddenly she had been called into eternity; but assured them, such had been the kindness and mercy of God to him in this affliction—such the spiritual consolations he had received—such the smiles of the

Saviour's countenance and the joys of his presence, that that day had been *the happiest day of his life;* and the sweet peace he had experienced outweighed all the joys of earth. Here, said he, is a mirror into which we all may look. We shall soon be as this beloved child is. Are we prepared for judgment and eternity? Nothing but an interest in Christ will then avail us. He urged all who knew not the consolations of religion, which he now found so precious, to embrace it without delay, and all who had embraced it to be more holy, and come up more fully to the enjoyment of the privileges to which their Redeemer invited them.

Thus he proceeded for some minutes, in a strain of affection and solemnity, that brought eternity in full view, and melted the hearts of the whole concourse. On repairing to the grave, as soon as the body was lowered to its long home, he began again to speak of the necessity of preparation for eternity, filling up the moments till the grave was closed; and when his wife afterwards asked if he did not say more than was proper, he told her such was his sense of the value of the soul, he *could not* refrain. Veterans in sin, who had seldom wept before, united their sympathies with the throbbing bosoms of youth, in witnessing these scenes; and hardened unbelievers, as they retired, were heard to say, "I thought the religion of those called devout Christians was a delusion. I once called Joseph Beals a hypocrite; but when I saw and heard him to-day, at his daughter's funeral, I knew he had something to support him that I had never experienced."

The manner in which the Miller was sustained in this affliction is to be ascribed to no sudden burst of excited feeling, but to special aids of the Holy Spirit, imparted to one who habitually lived near to God, and maintained an abiding sense that, though "clouds and darkness are round about him," "righteousness and judgment are the habita-

tion of his throne." From the time of his conversion, the language of his heart in every trying dispensation seemed to be, "It is the Lord, let him do what seemeth him good." From that period no murmuring word against the dealings of his Maker is known to have escaped his lips. At one time, when a dear babe was apparently brought near to death, and his wife expressed her fears respecting the result, he told her that, much as it had entwined itself in their affections and engaged their prayers, he felt that he could resign it without any reserve to God, to do with it according to his holy pleasure.

The same confidence in God supported him when, nearly six years after the death of his eldest daughter, he was called to bury his second daughter, at the age of twenty-one, who departed in the assured hope of heaven. Though his soul was not ravished with the manifestations of the Divine presence, as in the former trial, he was composed, and sweetly submissive to the will of God.

In all the circumstances of his life his Christian course was remarkably uniform. No calamity on the one hand, however severe, was suffered greatly to depress his spirits; nor, on the other, did any scene through which he passed greatly elate them. A mild and calm expression usually sat on his countenance, indicative of the heavenly peace that reigned within. The character which he exhibited in the occasional company of Christians, or in the meeting for social worship, he exemplified also in his family and in his common intercourse with men. None felt so deeply as his most intimate acquaintance, that his holy life proceeded from an abiding sense of the presence of God, and of his obligations to live entirely for his glory. His wife and children often conversed with deep interest on *the probability that God would soon call him away from them.* Heaven

seemed to be already begun in his heart, and he appeared rather to "desire to depart" and be with his Saviour, where sin would be done away, and he should "see him as he is." As he was walking one day with a daughter in the graveyard, she said to him, "Father, are you *always* ready to go?" He meekly replied, "The prospect of living here always would be melancholy to me."

In the summer of 1813 the period came when his pantings for heaven were to be realized, and when the prayer of the great Intercessor must be answered concerning him: "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory." He was violently attacked with a prevailing fever, which in a few days, on the 20th July, released him from this body of sin, at the age of sixty-one. In this sickness he was calm, patient, and resigned to the will of God; but in the rapid progress of the disease he found occasion to say, that, though he had a thousand times reminded others that a sick bed is a poor place in which to prepare for death, he then saw it more clearly than ever before. But through abounding grace, he had long been ripening for his departure. It was only for the spirit to burst its earthly tabernacle, and its abode was in glory. He died suddenly, in a fit of faintness, having had no premonition that death was immediately near, and with no opportunity to add any thing to that best of all evidence of his good estate—a life of devoted piety.

His body was interred in the graveyard, near his accustomed place of worship, where a plain and neat marble slab, bearing his name, age, and the date of his death, is erected as the only memorial of "The Mountain Miller." A notice of his death was inserted in the county newspaper, with this expressive and appropriate motto: "*His presence animated the Christian and awed the sinner;*" which would have been his whole recorded story, had not some special

indications of Providence convinced the writer of this narrative of his duty to communicate it for the benefit, he trusts, of thousands.

His wife, for whose conversion he labored and prayed, and who was afterwards so long the partner of his spiritual joys, was seized with a fever of a kindred character, almost simultaneously with himself, and died on the second day after his decease; not being informed of his departure, though under the same roof, till their happy spirits greeted each other in the presence of their Redeemer above.

Several traits in the character of the Miller are worthy of a distinct consideration.

His uniform and consistent piety. It proceeded from a heart regenerated by the Holy Spirit and guided by his influences. It was founded on the soul-subduing doctrines of the cross. His conversation abounded in practical views of the holiness and other perfections of God—the love and mercy of Christ—our sinfulness—the excellence of vital religion, and other kindred topics. No man was more easy of access on religious subjects. He was never addressed, when they were not uppermost in his mind, or when he had not words to speak for Christ and his cause. If conversation was introduced on worldly subjects, he would soon turn it to the concerns of eternity, and in a manner so natural and familiar, that it rarely struck the mind of any as abrupt. "Out of the abundance of the heart" his mouth spake, and "the law of kindness" was upon his lips. When a man came to his mill angry, because the poor beast that brought him, and which he had been beating unmercifully, had occasioned him delay, "What do you think," said the Miller, "of this passage, 'Make to yourselves friends of the mammon of unrighteousness?'" At another time, when a number of persons were speaking, with some animation, of their

prospect of removing to a distant part of the country, "Well," said he, "I expect to move but once more—and then into eternity!"

The excellency of religion appeared in his character *at all times*, so far as his most intimate friends can remember. A very devoted and useful missionary to India, (the Rev. James Richards,) who went from the neighborhood of the Miller, and who is now doubtless with him in glory, when informed of his death, wrote back, that "he should ever esteem it an honor to have belonged to the same church with Joseph Beals."

To the venerable father of that missionary, who knew the Miller most intimately, and who was eminently qualified to appreciate his real character, the writer is indebted for a letter, some passages of which will be interwoven in what remains of this brief sketch. "Before he experienced that change which was so visible to all conversant with him," says this letter, "his life was usually regarded as *strictly moral;* but his religion was formal—partaking neither of that love to God, nor good will to man, which the Gospel inspires. After the change in him, it became spiritual and evangelical. It never rose to enthusiastic zeal. It was uniform and durable; and manifested itself in active life. He brought forth much fruit to the glory of God, and thereby gave indubitable evidence that he was, in reality, a disciple of Christ. A never-failing spring—affording nearly the same quantity of pure water at a time of the severest drought, as in a season of abundance of rain—is a happy emblem of the piety of this eminently good man."

His meekness. This was perhaps the predominant trait in his character. The expression of his countenance clearly bespoke his communion with God. Perhaps the presence of no other man would silence so soon a company of the rude and dissolute—not because he attacked them openly,

but from the impressions of the reality of religion and of eternal things which his presence awakened. Probably he *did not hear an oath in all the latter years of his life;* for the most profane revered him. It has been remarked by a very intimate friend, that, though from the time of his conversion always cheerful, he almost never laughed; or if he did, he would for a time be silent, and seem to reflect on it as unbecoming one who must soon appear before God.

His abiding sense of the uncertainty of life and the retributions of eternity. The prevailing theme of his familiar conversation with his friends, in his family, and in the social circle, was the uncertainty of life, the importance of a preparation for death, and "the glory that shall be revealed" in them that love God. These truths filled and animated his soul. In the long winter evenings, when he would sometimes fall asleep in his chair, the introduction by his family of some topic of vital religion, would rouse him at once, and he would kindle into animation. When he came in and sat, his Bible was generally before him, and in it he said *he always found something new.* At the last religious meeting he attended, a few hours before the attack of fever that closed his life, he urged these truths with great seriousness, and prayed with great fervency that they might be felt and practically improved by all. "He abounded," says the friend from whose letter we have quoted, "in speaking of the solemnity of dying and appearing before God in judgment. His conversation would never tire, and it seemed that he was never tired of religious conversation. It was once my privilege to spend two days with him on a short journey. Our conversation on the way, and wherever we called, was almost wholly on things pertaining to the kingdom of God; yet at the end of the second day, the time had been so agreeably spent that it seemed as though the

interview had but just commenced, and we were obliged abruptly to close our conversation and part."

His preciousness to the awakened sinner. The conversation of no private individual was perhaps ever more ardently sought by those inquiring the way of salvation; and no man, perhaps, ever felt more deeply the responsibility and delicacy of dealing with persons in that state of mind. Calling with a pious friend on Mrs. B——, in a neighboring town, she related to them the despairing state of her daughter, and begged him to pray with them. But she found his tender heart was so full, that for some minutes he could not speak to lead their devotions. Deeply as he felt for awakened sinners, he never sought to "heal slightly" the wounds which sin had made. He never told them of their blameless life, or intimated that they were making progress towards heaven, while they continued the enemies of God. He considered their views of the enormity of sin, and the nearness of eternity, as feeble compared with the reality; and urged them to surrender their hearts without delay to Christ, as the only way to obtain enduring and substantial peace. He represented Christ as knocking for admission to their hearts—as standing with open arms ready to receive them; and urged them no longer to resist such love, but to make the surrender of their all to him. When, in the social meeting, he rose to say a word for the cause of Zion, or to lead in prayer, those who were anxious for their salvation listened with eagerness. They knew what he said proceeded from a heart deeply solicitous for their welfare, and felt that his prayers would avail with God.

His perseverance in doing good. The continual object of his life was emphatically to *persuade men to embrace Christ*, and serve him faithfully. The benevolent exertions of the present age for the heathen, which he lived to see commenced, had his cordial approbation; but though he

longed and prayed for the conversion of the world to God, the sphere of his *efforts* was mainly confined to the circle in which he moved. Not satisfied with the opportunities of usefulness afforded at his mill, he often, in his later years, committed it for a few days to the care of one of his sons, and some time before his death, having the means of subsistence, and "owing no man any thing, but to love one another," he sold it, that he might devote his declining years more exclusively to the welfare of souls. As an illustration of his persevering endeavors, the following fact is adduced: "Monthly meetings for prayer for the influences of the Holy Spirit, of which he was, if not the first mover, the principal and constant supporter, had been established not very far from his dwelling, and continued for a number of years, when nearly all on whom he had depended for their support forsook them; till at length only two or three attended. But his zeal—his resolution—his patience, were not yet exhausted. He still continued his exertions to sustain the meetings—hoping almost against hope—until he saw a little cloud arising—a few drops of mercy began to fall, and the abundant blessing of the Holy Spirit to descend. The neighborhood was thinly settled, but instead of two or three, the aged and the young crowded to attend the meetings, and the house was filled. He now, with wonder and delight, saw the salvation of God, and was actively engaged in doing all in his power to promote the good work of the Holy Spirit, and in directing anxious inquirers to the fountain where they might 'buy wine and milk without money and without price.'"

His life of prayer. None had the privilege of uniting with him in this exercise without feeling that he was addressing a God with whom he had intimate communion. In his private devotions he sought to be unobserved, yet his family were not ignorant of his regularity in this duty, and

often well knew the sacred moments when he was pleading for them and others before the throne of his heavenly Father. His regular devotions in the family were fervent. And besides his delight in the social prayer-meeting, he was ever ready to embrace occasions for special prayer. In the interval of public worship, in the warm season of the year, he was frequently observed to retire, with a beloved Christian friend, towards a neighboring grove. It has since been ascertained that they improved that hour for some years, when no special call of duty interrupted, in visiting a sequestered spot for united prayer—that their own hearts might be replenished with divine grace; that the children of both families, and especially his wife during the time that she continued impenitent, might be converted; that the Holy Spirit might be shed down in the revival of religion; and the Redeemer's kingdom be advanced throughout the world.

His care for the spiritual welfare of his family. This was especially manifested in the importance he attached to their regular morning and evening devotions. He selected the most favorable hours, and nothing was permitted to interrupt them. He accompanied the reading of the Bible with plain practical suggestions, extending his remarks as he thought would be most useful to his household; not neglecting them on the one hand, nor wearying them on the other. He directed their minds, both in his conversation and prayers, to the passing events of Providence, that they might notice in them the hand of God, be grateful for his mercies, submit to his chastisements, and suitably improve his dispensations. All of them who survive have publicly professed their faith in Christ.

His deportment in the house of God. He was a constant attendant, and always took care to present himself early. His venerable pastor has informed the writer, that, for a

long course of years, as he entered the sanctuary, a sight of the countenance of the MILLER gladdened his heart, for he knew he should have at least one hearer who would be attentive, who would love the truth, and whose prayers would be ascending for the presence and blessing of God. Ministers, who for the first time addressed the congregation, would distinguish him from the rest of the audience, and say they could with pleasure preach to him, if they had no other attentive hearer. He did not discourage his minister by sleeping. His heavenly deportment seemed to say, "How amiable are thy tabernacles, O Lord of hosts—blessed are they that dwell in thy house; they will be still praising thee."

His temperance. This virtue he practised not merely in regard to strong liquors, but in the use of food; and it doubtless contributed, in no small degree, to promote the rare assemblage of excellencies which were combined in his Christian character—his uniform cheerfulness, his consistency, his readiness to engage in religious exercises, his wakefulness in the house of God, and the perpetual elevation of his religious affections.

The combinations of his character are thus summed up by the respected friend whom we have quoted: "He was unusually grave and serious. He was neither a flatterer nor a slanderer—'not given to wine,' 'not greedy of filthy lucre,' for he appeared almost indifferent to the world. He was sound in the faith. He ruled his children and his household well. His godly example spoke powerfully in favor of the reality and the excellence of religion. Indeed, I think I can say that JOSEPH BEALS, by his life, exhibited a more eminent, a more uniform, a more striking example of piety, than any other individual with whom it was ever my privilege to be acquainted."

A testimony kindred to the above is given by one who

is now a preacher of the Gospel, and in a station of much responsibility and usefulness in the Christian church: "With my earliest recollections," he says, "are associated the godly example, the affectionate Christian admonitions, and the ardent prayers of the pious MILLER. Often have I stood beside him in his mill, and heard the gracious words which fell from his lips, for my own benefit and that of others. Often have I hung upon his lips in the social meeting, when he spoke of the blessedness of that salvation to which I was then a stranger; and seen him lead in the devotions, apparently in the attitude of the most intimate communion with God, and of even then bringing down spiritual blessings from on high. Often did I accompany him homeward from the social meeting, still breathing the language of Canaan. I was, alas, unrenewed, and at heart still alienated from God; but I knew that I must obtain an interest in Christ or finally perish; and there was no man whose example and counsel I thought could do so much for my spiritual good, and whose prayers for me I thought would be so efficacious at the throne of grace.

"I very well remember the morning when I met a messenger who announced to me that the pious *Miller was gone.* I had no more reason to value his Christian character than other youth around me, but a flood of tears instantly poured down my cheeks, from the reflection that another barrier between me and perdition was removed. I immediately went and conveyed the tidings to a respected father of the church, whose tears flowed with mine; the heart of his affectionate pastor, who had been accustomed to assuage the sorrows of others by administering spiritual consolation, seemed severely smitten, and a gloom of sadness hung over every hill, and forest, and landscape around me; for although the Miller was humble and obscure, and unknown beyond the circle of a few miles, yet in that circle

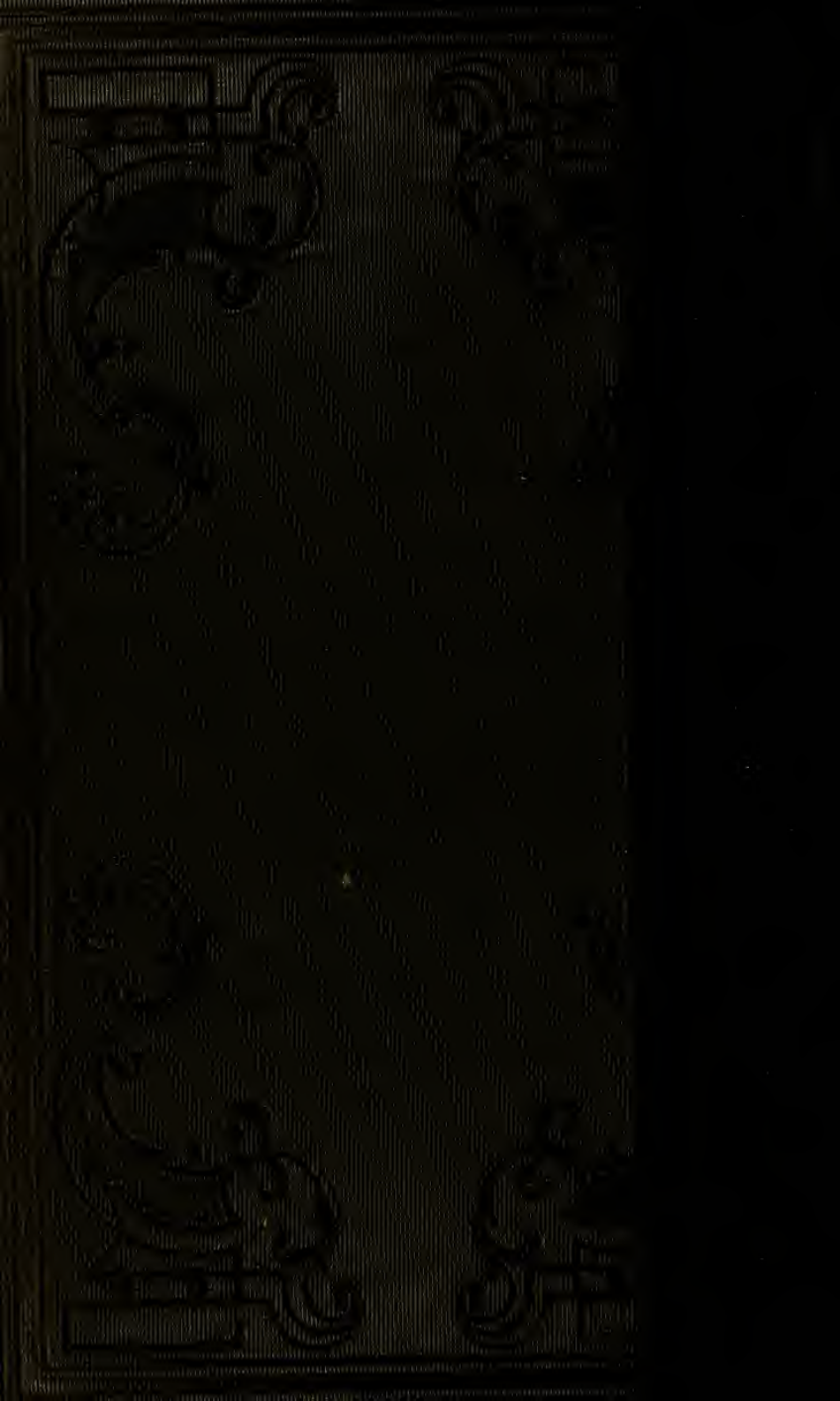
he was loved and venerated as a man of God and a spiritual guide; and the language of all seemed to be, 'Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.'

"Since the departure of the Miller I have had the happiness to become intimately acquainted with a large circle of Christian friends, in both city and country, and I hesitate not to say, that with the exception of one other departed saint, the savor of whose name 'is as ointment poured forth,' I have never known any man who, to human view, lived so near to God, and bore so much of the image of his blessed Master, as did JOSEPH BEALS."

Is the reader *a follower of Christ?* Let the example of the Miller incite you to *raise higher* your standard of holy living. Rest not short of the blessed eminence in piety which he attained, nor of the high behests to which the bleeding Saviour calls you, and to which, consecrating yourself wholly to him, his grace shall raise you.

Is the reader only *almost* persuaded to be a Christian? Weigh well the history of this humble individual, both before and after his conversion. Mark the blessed fruits of a spiritual religion: what abiding peace and joy it afforded him; what love to God and to his fellow-men it wrought in him; what a blessing it made him to his friends and acquaintance, and the church of God; how it supported him in trials, and sustained him in death. Would you have his sweet consolations in life and in death, and partake of his eternal joys, seek religion where he found it. Look at the law of God, till you see its extent and purity, and the terrors of that curse it pronounces against sin. Look at your own heart till you see how, in thought, word, and deed, by duties omitted and actual transgression, you have violated that law in the sight of a holy God. Behold the atoning

sacrifice offered for you by our glorious Redeemer on the cross. Hear him say, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Go and prostrate yourself before him. Confess your sins. Tell him you are "a wretch undone." Cast yourself on his mercy, and if you perish, perish at his feet. Do this, and your soul shall live. The same Saviour who said, "Except a man be *born again*, he cannot see the kingdom of God," said also, "Him that cometh unto me, I will in no wise cast out." Come now, and yield yourself to him. This is the language the pious Miller would utter in your ear, could he speak to you from heaven. Come now; let nothing hinder you. Now, while your day of probation yet lasts. Now, while the voice of mercy yet speaks to you. Now, while God is moving on your heart by the silent influences of his Spirit. Now, before you lay aside this Tract. Fall on your knees. Let your hard heart break. Give yourself to him who died for you. "Behold, NOW is the accepted time; behold, NOW is the day of salvation!"

NOTE.—The Miller lived in Plainfield, Mass., a mile south of his accustomed place of worship. In 1829, the dwelling where he died, and from which he buried his eldest daughter, was yet standing. His mill had been rebuilt.

A premium, offered by a friend, was awarded to the writer of this narrative.